THE JEW
AND HIS MISSION

HENRY OSTROM

JUL 16 1957

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WITH INTRODUCTION BY
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CONTENTS

Chap.		Page
I	The Jew, His Origin	13
II	Why "The Chosen People"?	24
III	The Bondage and Scattering	56
IV	The Future of the Jews as a Nation	64
V	The Land and the City	80
VI	The Restoration and the Tribes	99
VII	On to Triumph	119
VIII	The Present Outlook	132
IX	Evangelizing the Jew	143
X	An Appeal to the Jewish People	154

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INTRODUCTION

THE author of this earnest, interesting, and timely book has honored me with a request to write an introduction to it, but so far as he himself is concerned, it is certainly unnecessary. Henry Ostrom as a pastor and later in a broader field of evangelism and Bible teaching, has been accorded a place in the confidence and affection of Christians of all denominations in the United States, which bespeaks a warm welcome for his printed message. And this is particularly so when that message treats of a theme so perennially fresh and of such current importance as the Jew.

Mr. Ostrom does not expect me to agree absolutely with all his interpretations of prophecy, nor would both of us always express ourselves alike even where our views perfectly accord; but in our love for Israel we are one, and in our acceptance of the Bible as the very Word of God throughout, and in our glowing expectation of the time coming when "the earth shall be filled with the glory of the Lord" (Num. 14:21).

Very painstaking is the thought which the author has put into this book. Patiently and lovingly has he studied the Old as well as the New Testament. His heart is in it all, no plainer evidence of which is needed than that which he says in the last two chapters on evangelizing the Jew and in his appeal to the Jew. Many Bible students become so fascinated by the prophecies concerning Israel that they seem to forget the individual Israelite. They love Jerusalem

more than the Jew. Not so Henry Ostrom. God gave him as an evangelist to the church, and true to his calling, he would preach the gospel to the Jew first, that he may "by all means save some," (1 Cor. 9:22).

Indeed, it is one of the outstanding features of the book that every chapter appeals in some way to the Jew; and knowing its publishers so well, I prophesy that no likely opportunity will be lost to send its loving message where the Jew dwells.

JAMES M. GRAY.

The Moody Bible Institute of Chicago
Dec. 15, 1922.

FOREWORD

NEITHER resentful prejudice nor extreme fondness for the romantic could guide us to a fair estimate of the Jewish people. If we appeal to physiognomy, then the most pronounced exhibit of the Jewish face can be matched somewhere by a storm-tested Gentile face. If we appeal to outward gesture or gait or poise, we find no facts which cannot be accounted for by the struggle for existence and the habits of competition and endurance. It is just as idle to build up a theory out of romantic guesses in philology or sociology to account for the Jews as it would be base for us to put forward the rantings of rancour, to lead to the conclusion that they have already received too much attention or have been accorded too great courtesies.

It would be unreasonable to dismiss the element of wonder. When no trace of tameness marks the record of a people for a period of several thousand years, after you have examined that record in comparison with the history of other people, then, and especially if you are of the other people, you are compelled to recognize that you are examining records which rank as an outstanding marvel.

Of no other people on earth can you speak concerning their future with such exactness, confirmed by such a fund of certitude, as of the Jewish people. Classified by itself this fact sets before the doubter an appeal to his power to controvert or ridicule; but the man who calmly estimates facts given by revelation finds the evidence so positive and so plentiful that the very danger of a mad rush into wonder-

ment constrains him to seek a clean-cut and specific interpretation of it. If we bear in mind that at length the human race is divided into three, and only three, great divisions,—the Jew, the Gentile, and the Church of God,—and that there is so much less detail announced concerning either the Gentile or the Church than concerning the Jew, candor demands that we abandon all tendency to panic on the one hand or to extravagant credence on the other and settle down to the admission that here we are dealing with the extraordinary.

The degradation of thought due to resentful prejudice easily allows one to grasp at the conduct of one Jew or a few Jews and attribute to all the Jewish people collusion with these few guilty ones. It is admitted that the prophetic outlook of the Jewish people may easily be construed to act against a fair estimate of their present attainments and position. Tomorrow's affairs may be called in to becloud today's condition. That also would be a mistake. But to find one Jewish rascal and then classify all Jews as rascals, or to find a group of Jewish plotters and then call all Jews plotters, is more than a mistake; it is resentful prejudice. No body of truth can be reached on any subject by such procedure.

If we resent the thought that the Jewish claim to nationality creates a menace for the future, we would do well to ask, Did his national existence when fully accredited in the past times prove a menace? And the answer to that question is about all we need; for man, whose foresight reaches not beyond the passing moment, can ill afford to fight for a national designation as if he could by so doing control the affairs of men a million years beyond his day. We may as well conclude to examine calmly some of the more evident certainties concerning this people, assured that not all Jews are anarchists, and not all are

reliable citizens, but determined to let them, as a people, appear in the light of that wonderment which so surely characterizes their history.

Many men will find it none too easy to mount above the fund of funny stories barbed and poisoned with flings against the Jew. They must also overcome titles, epithets, and gibes so common as to pass as facts, when in reality they are assumptions born of heartless cruelty.

Nor should we be expected to do less than to trace the facts which have to do with the origin of the Jew, what he is here for, and where he is going, according to the sure Word of God. To undertake to write speculatively on such a subject would present no attraction to me, to say the least, and the net result of such writing could scarcely equal more than a succession of questions in the minds of the readers. However, if the history of the Jewish people affirms the Bible, on the one hand, and if the Bible, on the other hand, establishes the reason for their past, their present, and their future, then we appeal to it as the only unmistaken guide to a correct understanding of the Jew.

3047

THE JEW AND HIS MISSION

CHAPTER I

THE JEW, HIS ORIGIN

TWO great considerations confront us. First, no other people of all the children of men for all time have exhibited such indestructible separateness predicated of religious distinctiveness as the Jews; and second, the Jews represent the most long drawn out and intense awfulness of suffering of any people on the face of the earth. For the duration of the suffering, you must reckon, however conservative you may be, three thousand years, with but scant periods of respite.

But, usually charitable, always industrious, given to paying his contracted debts, never a beggar, this is the man and the race we would consider.

To say "the interesting Jew," "the mysterious Jew," "the persecuted Jew," "the fascinating Jew," "the isolated, irritating, impelling Jew," is to utter but a series of bewildering hints, unless due light is shed upon the significance of these pregnant words. Hints they are, to be sure, which should not be dismissed or discarded by the trifling effort of an occasional glance over the fields of purposeful thinking. They urge more definite and serious inquiry. What if they compel us to pass through fields of thought that

are furrowed with the lawlessness of fierce persecution or torn with the ignorance and rancor of prejudice? Of course they will prove to be fields that are not devoid of the element of mystery. Indeed they have an abundance of this. The majesty of the history of the Jews could not exist without this.

Whence came he? As a Jew, we mean. A man among his fellow-men! But as a Jew (or as a Hebrew, or as an Israelite, if you like; the origin and fascinating history of the titles do not now engage our attention), is there no real authentic account of his origin? Can you classify him historically, so as to place the hand at one point and say "There he starts," and then place the hand at another point centuries later and say "There he continues"?

When we say that the Jew is one of the races of men, "the Jewish Race," is there any qualifying of the common meaning of the word "race" called for? When throughout long centuries of history, as well as by the claims of the present day, the Jewish people are called a *NATION*, does this fact demand a redefining of the word "nation"? Where do we find the Jew? What is his mission among men? If we say that he is distinctive, is his mission as surely distinctive? Or can we forecast his future? Are men who say that his future is sure to be an outstanding marvel only calling up in the breasts of his critics more indignation, or are they uttering the inevitable? What should be our attitude toward him?

These are some of the questions which we purpose to answer in part, at least. We purpose a correct answer, maybe a stern answer, but an already established or a yet establishable answer as far as our space admits us to pursue the subject.

He is a wonder man. Admitting his singular gesture, a blending of the shrug of the pained and the sway of the

placid; his nod of the head, betokening resolve; and the speech of his eyes, a universal language of shrewdness,—all such scarcely scratch the surface when the Jew is seriously considered.

Stand the Jew alongside the array of human governments and see what is persistently disclosed. Not one throne only, but many thrones built amid tributes and glowing with splendor, the boast of their durability heard by the firesides of the people as well as in the loud acclaim of the throng. They have perished; but the Jew, he was there and he is still here. Two centuries or twenty-two make no difference; thrones fall, the Jew survives.

Stand alongside these monumental assemblies of wealth and prestige which build cities and civilizations, or great systems of transportation and communication, or all these combined. They become the object of exploration parties and of the excavator's spade. But the Jew—who today would think of starting an exploration enterprise to find him? And as for the spade, he has survived the burnings by fire and the burials by volcanic eruption of so many exhibits of wealth and enterprise that no one imagines it necessary to dig him up. He is far from being buried. Some years ago a book appeared with the title *Buried Cities Recovered,* but no one could reasonably write on "Buried Israel Recovered."

Stand him alongside those organized, trained and equipped armies of men, armies numbering millions, armies boasting that they were both unconquerable and imperishable, armies whose victories and trophies seem at the time great enough to fill history to the edge of time. These have perished and their fame scarcely rises above the greeting of scorn today. But the Jew was there then, and he is here now. Not only has he survived them, but through money and skill, apparently, he appears today greater than they.

Indeed, among men, as we commonly consider history, what will you stand him alongside that he does not excel it? That is to say, he is so persistent, so able to "come back," so imperishable!

The Jew, mind you; the man of Israel; the Hebrew race; mayhap, the man behind the three balls; the second-hand clothes man; the scrap-iron gatherer in the alley; the (shame to say it) "Sheeny"! But wait. How did he outlive Egypt, Nineveh, Babylonia, Persia, Greece, Rome? How? We shall see—but he did. He is thirteen to sixteen million strong as a race today.*

Whence came this wonder man? Shall we divide the race into Aryan, Indo-European, and Semite, and let it go at that, calling the Jew a Semite? Semite indeed! But what accounting can be given for the stupendous fact that the Jew is so sharply distinguished from all other people irrespective of such considerations as those of color or size or singularity of habit? The distinction is so vast and so pronounced, it prevails for so long a time, and the account furnished by the orthodox Jew himself for all this is so irrefutable, that to simply say "Semite" would be (to speak conservatively) like calling an apple a core. To be sure Shem is in the family line but in no sense does he originate it. Why men brought face to face with the business of accounting for the Jew and beset on the one hand by the irrepressible witness of Jewish history and on the other with the undeniable Bible record of the what and the why of

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* Josephus computes that close to two and three-quarter million of Jews partook of the Paschal Supper before the siege of Jerusalem had wrought its havoc among them. Again, in the sixteenth century they had been reduced by persecution and slaughter to one million. In the eighteenth century they had grown, notwithstanding many death-drives against them, to two million. In the nineteenth century they had struggled up to five million souls. And it is related of Benjamin of Tudela that when he visited Jerusalem in 1160 and 1173 he found only two hundred Jews resident there. They were all engaged in the industry of dyeing. At this same time they were the chief dyers of Italy, according to Beckman.

that witness decide to call it scholarly to say "Semite" and stop there, is well-nigh as inscrutable as for men to deny the existence of God.

There are English Jews and French Jews and Polish Jews and all nationalities of Jews. We do not say "a French-German" or "a German-Frenchman," but we do say "a French Jew," "a German Jew." A Jewish citizen of France is a Frenchman; of Germany, a German. But give the fact its face value: If a Jew, whether in Paris or Berlin, he is above all a *Jew*. And there are black Jews too, if we include the Fallashas of Abyssinia or the Beni-Israel in India.

Family names of Jews go far toward helping to classify the race. In Paris or in Palestine you have Abraham and Isaac and Jacob. In Madagascar or Alaska it is the same. The Jewish child born in Paris is named Isaac; born in Rome, Isaac; born in Pekin, Isaac. But Isaac is not a French word or an Italian word or a Chinese word. Isaac? Well, Isaac is a Bible word. It was the name of the son of promise born to Abram and Sarai. The word means "laughter." (In passing, we may observe that this very word, signifying the laughter of scorn, has an abundance of interest in the Bible record, because it is associated with the questioning of Sarai as to whether she could become a mother at her advanced age, thus foreshadowing the marvel which is present at the very beginning of the Jewish race.)

What if we are driven to conclude that the history of no other people is so clearly and explicitly written as that of the Jew? More than two thousand years before the advent of Christ there appeared the man Abram.* He is a Chaldean. If you will take down your Bible and read from the twelfth chapter of the Book of Genesis, you will be in

* Chronologically, the covenant with Abram seems to date exactly half way between the creation of man and the crucifixion of Jesus Christ.

possession of the only non-speculative account of the origin of the Jew. And it is not climatic, linguistic, or mathematic: it is religious. The reason, the one sufficient reason why he should have been distinguished from among the varieties of men originates in the words recorded in this chapter of the Bible: *"The Lord said"* (Gen. 12:1). The Creator is the declarer, and the declaration announces "a Chosen People."

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

There you have a manifesto and mandate in one. If the mind is allowed to run the list of a few of the words and phrases in it, the wonder of the statement readily appears. "The Lord"—that is, Jehovah, God's title especially emphasized in the covenant of redemption. "Land"—there is geography which must be accorded recognition as we view this people. "Nation"—and they still apply the word to themselves. "Bless" and "curse"—no use to pass these two words lightly by; they are still at face value. "All families of the earth"—that could not be the working for a tribal program or for a tribal religion. Note the further affirmation of this covenant in Genesis, chapters 15 and 17, particularly.

Properly speaking, the first-born Israelite is Isaac. Although not accorded that title, he is the *first-born* Israelite. The birth of Ishmael, whose father was Abram but whose mother was the bondwoman Hagar, could not fulfill the promise which was made to Abram.* Already the seal of

* Their scheme (so characteristic of man, in imagining that he can help God out) did give the world the Arab, and the Arab gave the world Mohammedanism.

God's approval upon monogamy had been given when he had created one man to be the husband of one woman, and the promise to Abram applies not to a bondwoman but to Sarai his wife. Abram was ninety years old when God announced to him, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant."

"As for Sarai . . . . Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Gen. 17:6, 7, 15, 16).

Now at length Abram's name having been changed to Abraham (*Abram,* that is, "high father"; *Abraham,* that is, "father of a multitude"), he also is convulsed with laughter at the suggestion that a man of one hundred years and his wife of ninety should be the parents of a son. It is then that you read those arbitrary words, "My covenant will I establish with *Isaac* which *Sarah shall* bear unto thee." Behold the wonder here, at the very beginning of this race of people! A miracle is performed by God at the very inception of this people. Let us realize that the Jew began in no ordinary way. Both the man and the woman laughed at the declaration. (See those startling announcements in Genesis 16, 17, and 21.) Mark those New Testament comments about Abraham: "him as good as dead" (Heb. 11:12), and about Sarah, "the deadness of Sarah's womb" (Rom. 4:19).

So, at the beginning, the Jew is as one born from the dead. Shall we see whether they continue as they began? What if the miracle is still in progress! In Europe, Asia, Africa, America, and the islands of the seven seas the processes of the Jewish miracle are still pulsing, while twen-

tieth century programs are paying no faintly stressed tribute to modern skill and industry.

A minor but noticeable and novel fact threading the history of this people is the recurrence of a period of seventy year of time,—a multiple of seven,—marking off great epochs. Chronology nowhere as in the Bible reveals such distinction or compels the recognition of such exactness. The old saying "history repeats itself" is an exhibit of weakness and failure in the presence of this fact in Jewish history. It bears the marks of having been designed and marked off by Infinite Intelligence. Of itself it carries an argument irrefutable, an argument in which coincidences and trivial tracings of probabilities are far and away surpassed by rugged epochs freighted with human life and death. It will repay study.

Up to Abram's time God had dealt with the people of the earth for about two thousand years without any marked distinction such as ever since has existed between Jew and Gentile. Thus for a period as long as from the crucifixion of Christ to our day Bible history treats of all people collectively as one. But that history gives us an opportunity to view the record of what man will dare to do, a record that should utterly relieve the Gentile of his tendency to boast, if not as well utterly slay all habit of questioning why God gave to any particular people special distinction. For, we see that the history of those Gentile years culminated in a condition of vanity, disobedience, and sensuality so awful that God adjudged that but eight people on the face of the earth should be allowed to live longer here. Result? The flood!

Then the new start, the new probation following the flood issued in a human program of pomposity so vain that God's command to multiply and replenish the earth was defied by an attempt to bind the population together with

clay. The boast of manufacturing skill and ability as constructors is heard in their proposal to burn brick, burn it well, and with it build a tower and a city whose height should not be limited by ordinary mathematical expression, which scheme was intended to prevent the people being "scattered abroad." (Read Genesis 11.) There is not once the mention of God in all the program of this vain enterprise. But there is the frequent mention of "us." Surely here is an expression of human "efficiency" from the long ago. The monumental conceit was visited with the confusion of tongues, a condition fraught with many inconveniences to this day.

After this followed a program which was a distinct departure, a clearly marked-off epoch in the history of mankind. Some of the reasons for the departure are plainly traceable in later history. Many of these appear in the record of events in the Bible. Before studying these, let us note that *THE REASON, THE ROOT REASON,* which is with God the Creator of all men, and from which other reasons spring, is distinctly stated. A reason—it is without a condition attached to it—as absolute as that for a man to live normally in a body of flesh and blood he needs food. It is asserted with Jehovah's oath. Observe—

"The Lord thy God hath chosen thee to be a special people [a people for his own possession—R. V.] unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep his oath which he had sworn unto your fathers" (Deut. 7:6-8. See also Deut. 4:37; 10:15).

And then note: "Israel is my son, even my firstborn" (Ex. 4:22).

"The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2).

It is on account of such statements that we have in America and elsewhere this separated though mingling multitude of people. The separateness appears, for instance, when Jewish people participate in any insurrection or mobbing or rioting. They are not reported geographically merely, but with reference to their distinction as Jews. Is it in Poland? Then they are not reported as a band of people from Warsaw, but as Jews. Is it Bohemia? Then the report will not read "a thousand men from Prague," but rather "a thousand Jews." Is it New York? The report reads "a bunch of Jews," and not a "bunch of men" from the head of Williamsburg Bridge. It is as if humanity were pictured as a river and from that river, flowing parallel with it, there poured forth a separate stream of living men and women.

Scant comment will be found in these pages on the bad Jew. As a Christian it is not my thought to encourage any sort of theory which would add a feather-weight to the sufferings of this people. Prejudice today, heralded widely, can easily become as dangerous an instrument within the realm of modern civilization as in the days of Titus or Nebuchadnezzar or Pharaoh. And when we admit that the Jew has proved hard to get along with, we must not fail to confess that the Gentile has done none too well.

Necessarily, as we proceed, we must trace the course of the Jew even when it leads by pathless routes of wandering and sin; but however far this people strays, and however much this people's offense against God and man, the scripture we have quoted above cannot fail, nor should the scripture designating them as "chosen" be considered an offense.

Disobedience toward God, intrigues against fellowmen,

hardness of heart, or veiled vision cannot interrupt for one short moment the force of "the oath which God had sworn."

The wonder persists. Evade him? We cannot. He is too nearly omnipresent. Escape from him? He presses upon our steps until average intelligence proclaims the escape impossible. Suppress him? Multiplied resolute attempts extending over many centuries of history have proven that to fail. Ignore him? As well might we propose to ignore the winds of winter or the damps of the night. And to annihilate him,—well, the nearest approach to the realization of that proposal would be to declare that the theory of annihilation has been annihilated.

CHAPTER II

WHY "THE CHOSEN PEOPLE"?

TWO classes of facts appear revealing the mercy of God in distinguishing the Jewish people and calling them "My Chosen." The one relates to events already transpired; the other to events yet to occur. "That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance" (Psa. 106:5). "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Psa. 135:4). To the man who accepts the Bible as the very Word of God these facts are without risk and mayhap. And when any prophecy is seen to have occurred, that fact adds greatly to his proof of the reliability of the Bible, since it had been so long and in such detail foretold that it cannot be regarded as a mere coincidence. The observer starts from our times in the line of events, goes back to the starting point of Jewish history, and returns to present-day time assured by the many finger-boards along the way that what was inscrutable mystery is observable and understandable history.

For our present purpose let us choose from these classes of facts but seven. And of these some will appear more dependent and less absolute than others. But all are forceful. They reveal reasons for the distinguishing of the Jew from other peoples.

1. They give us the witness to God as a personal God.
2. They become the channel through which God gives us His Word.

3. They are chosen as the line in which the Saviour is born.
4. They become the channel of God's government for this earth.
5. They become an outstanding witness to God's constant authority and control.
6. They prove a continuous witness to the fact that God's order knows no defeat.
7. They form a standing tribute to God's foreknowledge.

I. THEY GIVE THE WITNESS TO GOD AS A PERSONAL GOD

The more significant of these seven facts were first made clear to me by the eminent Bible teacher, the Rev. James M. Gray, D. D., now the Dean of the Moody Bible Institute. *The Jewish people are God's instrument, or channel, through which to present to humanity the knowledge of one living, personal God.* Theirs was and is the religion of monotheism. If the Jew drifted down into fellowship with idolaters, there was the forbidding word (his creed) charged with warnings before he did so and weighted with rebukes should the sin engage him. Much more, there stood the clearest possible assertions of God's Oneness and Personality in the very record the Jew himself was the means of giving to the world. And, be it said, since the Babylonian Captivity the worship of idols has not characterized them. Their previous fall is admitted, disheartening as it is to admit that any people could *so* know God and yet glorify Him not as God. Truly so, since it is written concerning those who have not been so enriched with Revelation:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Pro-

fessing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23).

The knowledge concerning One Personal God is a revealed knowledge and not a humanly evolved hypothesis. No warrant appears for the idea that (Deut. 6:4) "Hear, O Israel, the Lord our God is one Lord" originated as a result of human thinking. No, the miracle of the history of the Jew to this hour—its present, living, moving miracle—bears us reasonably back to the miracle of man's receiving this truth of God's Oneness and Personality. Nor will it let us rest until we hear those earlier words, "In the beginning God" —God the Creator. And how invaluable is this truth!

Without the truth of the One Personal God known, the race cries in sorrow, its only answer the echoed wail falling upon the ear of the dazed sufferer. But with this truth known, the personal sufferer knows the answer of a personal, sympathizing Friend. Without this truth the race, lost and confused, moves in a deviating circle ever somewhat farther despair-ward, ever missing the way to rest and homing. But with this truth, man in personal confusion hears the word of a personal Guide and finds the way home. Without this truth the race, condemned in sin, essays methods of remedy and appeasing, but ever and ever the sin and the sense of guilt, of loss, of hell, intensifies his conviction of condemnation. But with this truth, man, a personal sinner, has a personal, sufficient Saviour.

Inanimate gods obtain no place when we undertake to account for the Jew. No "soul of all things" answers this marvel. Here "soul" classifies as personal, unknitted from any generalization; and here things are only coldly, inanimately things. No theory of the dreamy "it" answers here. No impersonal "somewhat" reaches a hand across

centuries to come and grasps, that man may view it, the foretold history of the Jew.

Religious cults may arise to assault without clean-cut statements the Oneness and Personality of God, but fair human judgment will not allow their claims when the Jew is being considered. No "all is well" theory, no vagary declaring there is no sin, suffering, or death will stand when the Jew is being considered. No *"IT"* itifies into "itness" until "it" realizes "it" becomes "it" will do here. "It is *He*" and not "it," with Whom we have to do here.*

Thus here stands the Christian saying, "Our Father who art in heaven" (a family designation of God), and there stands the Jew saying centuries before, "Our God is the true God and the Everlasting King" (a national designation of God). By uncompromising statement or by the recording of some outstanding wonder-work or event this truth of the Living, Personal God illumines repeatedly the illustrious record of the Jewish people. It as surely thunders judgments against the perversity of this same people.

II. THEY BECOME THE CHANNEL THROUGH WHICH GOD GIVES US HIS WORD

Great was the assurance that God gave the ancient Jew when he could point to the pillar of fire and the cloud, when he could tell of the "Shekinah" light or the burning bush, or the awful Mount, or of lawgiving, or when he could consult the Urim and Thummim; when he could call to memory the manna and the Red sea victory, the downfall of Jericho, the blood of the Passover. How direct, how actual, how emphatic such knowledge attended by such events!

* The dominant Intelligence distinct from material things and foretelling as well as controlling the history of an astonishing people must be credited here. Omnipresence is not denied but personality and transcendence are clearly in evidence when accounting for the Jew.

When considering the Jew, we do not require to dream our way up to such occurrences until our dream-habit makes us call them a series of gropings or imaginings cherished by a peculiar people, but left unproved and vagarious. No, for here is the Jew, and he is well accounted for by such events. And when later by centuries there appeared "the Teacher come from God," it was a custom with Him to refer to "the Law, the Prophets and the Psalms" as both authoritative and "impregnable."

But how great also was the Jew's asset of prophecy! This people could name a Cyrus a hundred years before he was born! "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me" (Isa. 45:4).

This people have noted in type and told in prose and psalm with accuracy events centuries ahead of their time. What an asset! Prophecy, as taught in the Epistle of Second Peter, may be a more sure word than seeing and hearing: "We were eye-witnesses" . . . . "This voice we heard" . . . . "We have a more sure word of prophecy" (2 Peter 1:46, 48, 49). Here the reference is to the Transfiguration on the mount. And the Holy Spirit seems not to allow us, even in reviewing such a scene, to find a moment's rest from what can be gotten chiefly by optic nerves or tympanums. Perhaps the statement is true that eighty percent of all that we get by way of the five senses is gotten through the eye (and who would discount the value of the musical harmonies alone received through the ear?); nevertheless, even the touch is cold as death if it be only the touch of cuticle and nerves.

As for touch, we know that there is a touch and a touch. There is the touch which Peter hastily reported when he criticised Jesus for saying, as a throng of people surged close to Him, "Somebody has touched me"; and there is

the touch which Jesus meant when he spoke those precious words in reply. He knew it was the touch of a soul after twelve years of sickness and disappointment, the touch of weakness bordering on collapse, the touch projected from the realm of anguish lit with trust, when the afflicted woman touched the hem of his garment. Beyond the outward touch or outward seeing or hearing there is a finer realm.

So when we consider prophecy we are deeper down and the territory reaches higher up and farther around than the scope of the tympanum and the optic nerve. Prophecy is higher anthem or deeper dirge. Prophecy sees *Him* rather than *"it";* by prophecy the tomorrows visit our todays. "Just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so they (the destructive critics) would have us write 'Fulfilled' across the sacred page." They would degrade prophecy to the rank of a burnt building. They would substitute the temple with its ruins. Prophecy is history written beforehand. The Jew became the channel through which God gave us this. Through the Jew was given to us the one Teacher we would not consent to classify as a sage. "The testimony of Jesus is the spirit of prophecy."

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto

you at the revelation of Jesus Christ" (1 Peter 1:10-13).

He, born of that Jewish mother, laid his hand upon the Old Testament Scriptures and said, "These are they that testify of me," and "The Scriptures cannot be broken." It is of Him that it is written so often, "according to the Scriptures." All things *must be fulfilled* which are written in the prophets concerning Him. It is *HE* who promised first to certain men born Jews that the Holy Spirit would show them things to come, would take of His things and show them unto them; would hand over to the race things which could not earlier be borne!

When we note that a line of development can be traced through the Holy Scriptures we cannot, on that account, attribute them to human progression of thought or increase of discovery. That reasoning which starts the Pentateuch in the kindergarten and assigns the Golden Rule to the higher grades is not tenable. We must account for the start of the Book, the determination made by some one to admit himself the recipient of the revelation. The stupendous dare (if only of man) to announce "In the beginning God"! And as for Old Testament prophecy, we are confronted with prophecies at flood-tide in Malachi and in Zechariah and in Haggai. Prophecy does not subside or wane. It stops short and at full. The Old Testament begins and ends in majesty superhuman. Where will you find more grandeur within the same space than in those last three prophecies?

Minute details, too, are not wanting. Not only are there provided such jealously guarded genealogies as those given in Matthew's Gospel, chapter 1, and Luke's Gospel, chapter 3, but, as Sir William Ramsay was compelled upon personal, minute and rather unwelcomed evidence to declare, Luke's designations of governmental offices, geographical titles, etc., in the Acts of the Apostles do not once admit of

the imputation of error, while authors who comment upon the Acts do. We are less given to wonder, then, that in beginning the sacred evidence in the third chapter of the Gospel bearing his name Luke should write down nine names belonging to current sacred history, five titles of governmental divisions or geographical locations and four titles of officials, with the exact date: "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests" (Luke 3: 1, 2).

The New Testament, too, starts out with historic data, linking itself with the unvarying revelation of the Old Testament, maintaining the same majestic claims and the same authority, and it ends with such regal acclaim as to startle outright and confound the disloyal, while its authoritative welcomes should make all fall on their faces for very gratitude and adoration. All this added to the affirmation of proved prophecy and the testimony of our Lord Jesus Christ increases our sense of indebtedness to the Jew, through whom it came to be ours.

Here, too, the tribal idea breaks down again, for these writings offer no competitive message to struggle in the arena of theories against other religions. Scarcely ever do they mention other religions, and never the widely known religions of Buddhism, Brahmanism, and Confucianism. What they do mention is simply some of the expressions of the theory which assails the Oneness and Personality of God. The message they give us allows no competitor. As courts of justice do not compete with story books and plays and pictures and jokes for a place of recognition, but take their place as of right indisputable, so the Bible as the Word of God was given as men were borne on (beyond their

times as to date and as to discovery) by the Holy Spirit (2 Peter 1:21), all Scripture being "inbreathed by the Holy Spirit" (2 Tim. 3:16). It is Revelation, rather than a struggle to untangle obscuration. Its elevation eschews all competition.

Evidently when God chose Abram He chose a channel-line through which He purposed to give to lost men His sure guiding Word, to dying men His sure life-giving Word, and to guilty men His sure Word of pardon and peace. We are not considering an extended treatise on the authority and integrity of the Bible, but when you have the Bible and the Jew before you, how sure you are that the Word of mercy and comfort is as surely God's as that the tears and heartaches and sins are ours.

This Book, be it well remembered, as to the Old Testament division, was the Jew's book, and the New Testament writers (if we do not except Luke) were all Jews. It is not that any inventive genius or literary skill possessed by Jews gave forth the Book. Rather it is God's Book, but the Jew is the channel through which it was given to man. God not only gave the Truth but He provided the channel through which it was given.

It is advisable that we consider today the importance of having a channel through which the Word of God is given to man. Are we not compelled either to accept this channel or find another channel? Would not the only alternative be that we must appeal to "inner light"? And when that is done we are in the midst of such a tangle of variety that we despair finding any way out to positive assurance.

As the late Sir Robert Anderson puts it, "I believe the fact because I accept the record of the written Word as God-breathed Scripture, an authoritative revelation from heaven. But to talk of personal verification, or to appeal to some transcendental instinct, or to tens of thousands of

external witnesses, is to divorce words from thoughts, and to pass out of the sphere of intelligent statement and common sense." Who would consent after deliberate thought to follow such a course, for, where would we find a standard of "inner light"? Should we choose that of the uncivilized jungle-dwellers? Should we claim that since they have been unaffected by the laborious arguments of the scholarly therefore theirs is the surest and safest estimate? Or should we choose the intellectual plodder whose efforts have so wearied him that while his conclusions are complex they are nevertheless to be classed as the surest, though he may be immoral and ruthless? Would you not rather choose the best Christian father and mother and ask them to announce the standard of inner light by which revelation could be tested? But if we chose them would they not hasten to convince us that all, positively all, the superlative attainments that fitted them to be our choice for any such selection as to what is the revealed will of God they received through the Word of God itself? Positively, there is no room for the "inner light" theory. "The light of the knowledge" has shone from without and from above. God hath spoken! The Jew was his megaphone.

III. THEY ARE SELECTED AS THE LINE IN WHICH THE SAVIOUR IS BORN

If the peril on account of sin is not exaggerated in the Bible, then it follows that the remedy for it must not only be adequate but there must be no room for uncertainty as to whether man will be able to distinguish it from a faulty substitute. God has left here no shadow of uncertainty. The choice of the ancient Jew as the channel through which to give to the world an incarnate Saviour becomes a highway like Jacob's ladder, reaching from the heart of God to the heart of every struggling sinful man.

The first announcement of His advent antedates the day of the Jew, but the repetition of it and the types and symbols of it are as if the very property of the Jews. Going again to those words in the second verse of the twelfth chapter of Genesis, "all families of the earth shall be blessed," and then coming over to the words of Jesus, "Come unto me, all ye that labor and are heavy laden," how blessedly there appears the unity of the two expressions "all families" and "all ye." Thus far we see the covenant fulfilled. Thus far, we say, because with all prophecy and in all the covenant of Grace there may be in its fulfilment "the blade, the ear, and the full corn in the ear." But in those two phrases are wrapped up the guarantee of a Saviour whose grace and truth "are for all men" to accept or reject.

We have said that the announcement of a Saviour antedates the call of Abram. We are of those who do not think that the idea of sacrifice is traceable to the effort of a groping and perhaps half-animal race after an angry God, whose anger they vainly imagined might be appeased by blood, and hence they slew animals to avert the imaginary wrath of this imaginary monster. We believe that the first killing ever known on this earth was done by God Himself. He is the originator of the shed blood. When Adam and Eve discovered their nakedness and would devise some way to cover themselves, then God slew animals and dressed this man and woman with garments made of their skins. It is fair to suggest that He could have dressed them in garments of grass (like the native Hawaiians, for instance), or of any one of many vegetable products. But no, He slew animals, He shed blood to provide clothes for sinners. Sacrifice did not begin with man, rather it originated with God. Let no reader resent (abandoning considerateness) this fact. For, if the record of the Jewish people is per-

sistent, how much more so is this fact which begins its persistence before there is a Jew on earth, and intensifies it in them.

Now if the connection of Eve with Abram is seen, the incident just mentioned will appear all the more forceful, and a line will be discerned along which any reverent observer may trace the promised Saviour. When God would serve notice on the Devil that his doom was sure, He uttered against him the words of Genesis 3:15, telling him that Eve's seed should bruise his head. One of the evidences that Eve understood this to have been so intended appears in the name of her first-born son, upon naming whom she adds, "I have gotten a man from the Lord" (Gen. 4:1). (That the words "her seed" refer to Eve rather than to Adam, is the more significant because of the fact that elsewhere we do not customarily find descendants traced to the seed of the mother but rather the father is designated.) The next step on the way connecting Eve with Abram is seen in the conduct of Abel. It is evident that when Cain and Abel made their offering to God Abel knew what the offering should be, otherwise how could it be written that he offered "by faith"? (Heb. 11:5). It is equally evident that Cain knew also. That offering was an animal "of the flock." If so, the necessity of shed blood was already revealed, but Cain rejected it. It appears that the first rejector of sacrifice became the first murderer.

By the way of such foregleams how reasonably do we reach over to Abraham, who is bidden of God to take Isaac, the son of promise, and offer him as a sacrifice? (Gen. 22). To be sure, a ram from the thicket is provided and offered instead, but there is the typical program manifested, and it is a program of sacrifice, and sacrifice with blood.*

* Human sacrifice is not sanctioned in the Bible. In this incident Abraham told Isaac on the journey, "We will come again." He believed that "God would raise him up, even from the dead" (Heb. 11:19).

Indeed on the Plain of Moreh and on the mountain on the east of Bethel Abram had built altars before this, and soon after the great words providing for the start of the Jewish people were uttered (Gen. 12:6, 8). Whether sacrifices were offered upon them or not, the mentioning of them affords very good ground upon which to connect (so early) the worship of God with the attitude of obedience concerning the God-originated, God-emanated, God-perpetuated law of sacrifice.

And now we might examine in some detail the series of types and symbols well established as the very heritage of the Jew and which point to the Saviour of the world. In the tabernacle, the temple, the sacrifices, the washings, and the special garments of the priests the minuteness of detail is such that a Hebrew who became a Christian told me that since his conversion every drop of water even in the ancient ceremonials seemed to him reminders of Christ.

But already this division of the subject is exceeding the space allotted for it. Let us now consider the Paschal Lamb. The lamb must be without blemish, kept up four days, slain, the blood sprinkled on the two side posts and the upper door post (not on the threshold under foot), roasted with fire, and "neither shall ye break a bone thereof" (See Ex. 12:46; Num. 9:12).

Turn now to the New Testament and hear John the Baptist announce, "Behold the Lamb of God"; then follow on until you read that Roman soldiers "brake not His legs" on the cross, that the Scripture should be fulfilled, "A bone of Him shall not be broken" (John 19:33, 36), and you have one of these many types alongside its exact fulfilment.

Again, see the "arm of Jehovah revealed" in the fifty-third of Isaiah. Note some of the outstanding phrases and

We think that Jephthah's daughter was not sacrificed, but rather that she was consigned to a life in which marriage was forbidden, a very considerable affliction to a Jewish woman of her time (See Judges 11).

words of the chapter, and observe how they fit perfectly the history of Jesus of Nazareth. Such for instance "a root out of dry ground," "He is despised and rejected of men," "we hid as it were our faces from Him," "we did esteem Him stricken, smitten of God, and afflicted," "He was oppressed," "He is brought as a lamb to the slaughter," "it pleased the Lord to bruise Him," "He shall bear their iniquities." Behold how these and other words and phrases of this series of events, written beforehand, apply to our Lord Jesus Christ. They are gathered from a chapter in the literature given to the ancient Jew; and always, until the starting of the Christian Church, considered by the Jews a Messianic chapter.

They form, too, a divine counterpart to that remarkable prayer of Jesus, "Father, if it be possible let this cup pass from me." As if by such an exclamation it would be possible for us to realize that within all the range of resource or device it was not possible to find a way of salvation for sinners but by His atoning blood, and at the same time to stress the fact that the prophecies concerning Himself could not be vindicated unless by way of the order, "Arise, let us go hence"—to the Cross. Let all who search for some other way by which to deal with the curse of sin and all who seek for some other way by which to interpret prophecy, alike find themselves met with the sweep and delve and range of that phrase "if it be possible." Then and there two miraculous facts were established for time and eternity.

IV. THEY BECOME THE CHANNEL OF GOD'S GOVERNMENT FOR THIS EARTH

So many Gentile Christians do not seem to launch out confidently on this stream of truth. If they are not

possessed by the theory that the "kingdom of heaven already prevails on earth," then they imagine that enough of its principles are affecting men's conduct politically to produce at length the brotherhood of man and the day of established peace on earth. This, or else they imagine politics so divorced from principle, so separated from spirituality, that they discover no ground in the Bible for dealing with it. Just where and how do they leave off the plain, matter-of-fact interpretation and leap into ethereal guessing on the subject, or spiritualizing the meaning, that they seem unable to halt and consider? Neither do they seem willing to explain why they do so. Really, they seem to loathe the thought of a personal, visible Jesus in a practical governmental program. They seem to resent so deeply the visible throne in a visible city on a visible earth, that one is inclined to ask them if they really and deeply believe that the visible Jesus was born of a visible mother, was crucified on a visible cross, and that He said after He had risen from the dead, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Because they either classify politics separately from Christianity and do not favor the union of church and state, or else they substitute for Christianity modern religiousness, many influential men of thought seem to refuse to believe that there ever could come a time when Jesus Christ would actually reign. Perhaps they are to some extent affected by the fear that such a conclusion might make them disloyal or less loyal to the government under which they now live. But they themselves should be mindful of how short a time, at the longest, they can live under any order of earthly government, no matter how beneficial or enduring it may be.

Now, Israel was not and is not a token of God's defeat, as a substitute for which modern civilization comes to the rescue. Moreover, if we will but delve down through the

conventionalities of politics and seek the source and object of Theistic government, we will be impressed that its first exhibit on earth was in the Garden of Eden. There we have a citizenship roll of two persons, and God orders the government. Now trace and try as men may to explain the after condition, we know that tangles and confusions and strifes and riots and divisions soon followed that Eden government —and such lawlessness still prevails.

Passing from the Edenic order to the government allowed until the days of Noah, we have a type reminding us of modern Bolshevism. It was based upon conscience, without state law as to governmental procedure. More than sixteen hundred years of that, remember, resulted in a world wreck, with eight people allowed to survive. Then under Noah the power of human government was so expanded that capital punishment was administered for murder. That known, one can readily picture how much more was included in minor questions of conduct. This order, as we saw, resulted in the mad efficiency-glorifying program of the Tower of Babel, and was ended by the confusion of tongues, which compelled the scattering of the human race over the earth. But God is never defeated in His plan.

With the call of Abram begins a clearly defined order of government for this earth. Abram was chosen to be the head of the race through which that order was and is to be permanently established. That race is Israel, and does not the word Israel mean "He shall rule as God"? We have seen that the word "nation" appears in the manifesto given in Genesis 12:1-3. We reserve for a later chapter the presentation of some details concerning the repeated use of that word as applied to the Jews. Let the reader not turn in disgust to say, "Who wants to hear that the Jews are to rule the world"? All of God's orders balance in justice. If a future of glory is promised for the Jew, a future of "an

exceeding and eternal weight of glory" awaits the Christian Gentile too.

But to the subject: That line from Abram's seed was never broken. There have been times when a stitch in the knitting of politics was dropped, but the thread was never broken. For the present let us trace it by Moses, its God-appointed defender, and Joash to Jesus. This because Pharaoh would break it by killing the boys, Moses included (and who is more significantly employed by God to *defend* the line than Moses!). Athaliah would break it by killing the boys, Joash included; and Herod would break it by killing the boys, Jesus included. But the line was preserved. Bulrushes daubed (atoned) with slime and pitch were protection enough in Moses' day; a hiding place in the temple was secure enough in Joash's day; and in Jesus' childhood day a trip into Egypt—just distance—was sufficient!

Jesus, the "Messiah"! That is the word. It applied to a ruler when anointed; it answers to the New Testament word "Christ." It was the word used by Jewish writers while kings ruled, allowed at their request, and selected by God, as they would ever and anon write of a coming King. He was to be *their* King, but, wonderful to relate, their King that He might rule the earth! (Rev. 19:15; 2 Sam. 7:16; Psa. 89:34, 37).

At length a poor maiden received the announcement of One to be among men. He who was to be "the seed of the woman," after centuries had passed, appeared. Time had not in the least reduced the guarantee. In Luke 1:31-34, the announcement with the seven "shall's" is made:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *JESUS*. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for

ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?"

Review these "shall's" and note that four of them have already come to pass. They were to be, and now they are. But three remain as yet to be. Can they be? Well, could the other four be? The answer is, they are now. The same God who gave the seven will fulfill the remaining three. (But time has passed into centuries. Ah, that is it. We want to dig up the seed before it can bring its rightful harvest. How like children!) The three "shall's" not yet fulfilled all relate to Jesus reigning.

The cry of John the Baptist "The kingdom of heaven is at hand" was in accord with Jesus' announcement in the same words. It is a weird inquiry heard amid those times, "Where is He that is born King of the Jews?" At length the twelve apostles are sent out on their mission of mercy (Matt. 10). But they were bidden to go only to the lost sheep of *the House of Israel:* "Go not into the way of the Gentiles." See! The Jews! The Jew and the Kingdom!

This was followed by the upbraiding of the rejecting and resentful cities, and the call "Come unto me, *all ye that labor and are heavy laden*" (Matt. 11:28). Jesus has begun to submerge the distinction between Jew and Gentile. He appealed to the Father as "Lord of earth" (verse 25) and a departure, a temporary departure, is due: a new order is to occur. Some wonder-works followed, and the Pharisees accused him of being in collusion with the prince of demons. Could there be a more radical rejection? He followed this by offering in the Father's will kindredship with "whosoever." No distinction there between Jew and Gentile (Matt. 12).

Next He uttered the parables of the mysteries of the Kingdom (Matt. 13:11). Why mysteries? Was it be-

cause the kingdom of heaven as guaranteed was now soon to be submerged to a temporary new order? We shall see. More wonder-works and teaching followed (Matt. 14 and 15). Then (Matt. 16) began His comment on the "signs of the times," followed soon by Peter's confession of Jesus' Messiahship; when, lo, occurred the most abrupt incident recorded before Jesus' arrest. He announced "I will build" (Matt. 16:18). Then and there and for the first time in history we hear of *the Church—"My church,"* My "Ecclesia," My Gathered-out Ones.

And now (verse 21) we read, "From that time forth," for something exceptional had occurred. "Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." They must not now continue preaching that He is *the Christ,* the Messiah, for now His program was to go to Jerusalem, be crucified, and raised, carrying out that *"I will"*—not "I did build" or "I am building," but *"I will build"*—plan. Later they were at liberty to call him "the Christ," but from this time to Pentecost it was the atoning for the sin of the world and starting the Church that must be stressed. The Church, which was beforetime hidden in God, as the Epistle to the Ephesians makes plain! The kingdom was not "immediately to appear."

Then after His resurrection the disciples asked Him, "Wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). How natural their question after centuries of waiting on the part of the Jewish people, and considering their dimness of vision. His answer in no sense discounted the plan. But it did prepare for delay. "The times or the seasons" could not be announced in detail. Once again

Peter appealed (Acts 2:36) to "all the house of Israel" and (Acts 3:12) to "Ye men of Israel," announcing the conditions which if fulfilled would result in Jesus (of Davidic line, the true Messiah) being sent again from heaven, and, as if to confirm His announcement, He appealed to the testimony of *"all the holy prophets"* (Acts 3:19-21).

The marvel of divine sovereignty and human freedom appears in bold characters here. For if we look at the crucifixion of Christ we see that on the one hand it is said, "Ye denied the Holy One and the Just . . . . and killed the Prince of life," and in the same passage it is also said, "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:14-18); or if we consider that other statement "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs . . . . him, being delivered by the *determinate counsel* and foreknowledge of God, ye have taken and by *wicked hands* have crucified and slain" (Acts 2:22, 23), we find this same marvel. That Christ Jesus came into the world to save sinners, is sure; that He offered the kingdom as a real kingdom on earth, is sure. That He started the Church and proclaimed the "mysteries" (facts never found out but by Revelation, or "open secrets" of Revelation) of the Kingdom, is sure; that this marvelous organism called "the Church" might have endured on earth but for a very short time, is evident from the call made by Peter to Israel to repent, with the guarantee that Jesus would then come as promised to reign (Acts 3:19, 21); that "the Church" is still on earth, after nearly nineteen hundred years of witnessing following Peter's declaration just given; and that "the Church" was "hidden in God" (typified, we think, in Jewish ceremonials) but not known amongst men before Jesus announced it, seems indisputable. (See Ephesians 1:9 and 11; also 2:

19-22; 3:5, 6; and follow those statements with a study of the use of the word "body" in the Epistle to the Ephesians; then see 1 Corinthians 12:13.)

Thus we see "God's purposes" and man's doings. Even when the deeds are done "with wicked hands" the sovereignty of God prevails, though at the same time man's sins are of his own volition. An illustration of this truth given by a great theologian may help our thinking concerning it. He says that a man to whom a house with a gable roof is an altogether new thing may walk on the south side of it and declare that the roof all slanted towards the north; or, walking on the north side, may as resolutely declare that the roof all slanted towards the south. Now the roof, we know, slants towards both the north and the south, but man lacks the ability to see around a corner. Likewise concerning the Kingdom and the Church, the King and the Sacrifice, there is nothing that could be construed as if disappointing to Christ, and yet there is the offered Kingdom and there is the bringing into the field of human observation and knowledge, for the first, of the Church. It is fair to say, too, that there is evidence of delay after the resurrection and ascension of Christ, delay due to the unrepentant attitude of Israel; there is, further, the disclosure of "the long-suffering of God" in allowing this Gospel age to continue so long. His wrath has not been shown, His mercy and grace are still wonderfully displayed. Every day is an added token of mercy.

Surely it is not to be wondered at, that James (Acts 15:15-17) should quote from the prophets to establish, that after the Church is gathered out, there must be the building again of the Tabernacle of David, which is fallen down, the building again of the ruins thereof, as Jehovah hath said, "I will set it up." (Light on the meaning of the phrase "the Tabernacle of David" may be gotten by reading

Isaiah 16:5.) The meaning is plain; it is David's governmental order given of God to be perpetuated in God's well-beloved Son, Jesus the Messiah. "He must reign." So the Jew is God's chosen channel through which He came to earth, for He was born of a Jewish mother.

The line traced by Matthew in the first chapter, be it observed, leads back from Joseph to Abraham by David. The line traced in Luke's Gospel (chap. 3) leads back from Mary through Nathan, (since Jeconiah must be excluded. See Jer. 22:28-30) and David and Abraham to Adam. In Matthew's line the expression "begat," "begat," "begat," is used until Mary; then it is dropped and the statement reads, "Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ," as if of purpose avoiding (in agreement with the whole narrative) any intimation that Jesus came to earth as the child of a human father.* Thus the carefully preserved lines add force to this ancient claim so often voiced in modern prayer, "Thy kingdom come" not some sort of kingdom, or a more highly evolved and improved kingdom; and not "spread," but "come.")

That this is God's (yet to be realized) governmental order for this earth does not in the least conflict with the fact that His providential hand is over the governments that now exist. (See Rom. 13:1-7.)† Nor does it in the least

* "In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1:16) that Joseph was the son of Jacob. In what sense, then, could be he called in Luke 'the son of Heli'? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was, like himself, a descendant of David. That he should in that case be called 'son of Heli' ('son' is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24:16). The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was 'son of Heli' because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David." (*Scofield Reference Bible*, pp. 1075, 1076.)

† The light is focused and set in a tower, that it may shine out over sea and storm; the fire is gathered into a brasier that it may warm all the house—one people is chosen and disciplined that through *HIS* (Jesus') self-revelations in the midst, all the ends of the earth may be blessed."—Alexander Maclaren.

conflict with our appreciation of and loyalty toward governments whose benefits and liberties favor so greatly the Christian's witness to the uttermost parts of the earth. Some of them are remarkable indeed for Gentile orders of government. (All earthly governments from the days of Nebuchadnezzar to this present time have been and are Gentile.) Loyal Christians may well be obedient to such. But they, at best, are far from what God can do and will do for this battle-scarred earth. None can be so loyal to the government under which they live as they who, meantime, are seeking to hasten the full realization of such government as God has promised the earth through the reign of His Son, *given* of the Father, yet Mary's child, born in Bethlehem.

Nevertheless, we cannot but credit the force of the words of Doctor Herzl in his pamphlet which gave birth to the Zionist movement: "Our national character is too historically famous, and spite of every degradation, too fine to make its annihilation desirable." Yes, indeed, for to desire its annihilation is to make a travesty of a great portion of the Holy Scriptures.

V. THEY BECOME AN OUTSTANDING WITNESS TO GOD'S CONSTANT AUTHORITY AND CONTROL

Of all methods of picking at the knot in the tie that binds men to the reliable and sure, the belief in luck, with its accompaniment of signs and augurs, cannot be discounted. Any program of thinking or of belief that can produce a guaranty worth the name must have no partnership with this weathervane system, this demoniacal system. A people to be reliable and happy must have a belief that cannot be swayed by any storm, and the "all-things-

work-together-for-good-to-them-that-love-God" rule answers that purpose. Now when we speak of the sovereignty of God, like His holiness, there is in it the significance of always being able to know where to find Him. No shifting changes can affect that. No combinations, celestial, terrestrial, or infernal could change that. "*I AM* hath sent thee," are the words which expressed it to the one-time leader of the Jews, Moses. Indeed, he has evidenced himself repeatedly as the sovereign *I AM* in his dealings with this people.

The history of this people reveals a continuity of superhuman authority, century after century and through circumstances of such variety as to bewilder us with their number. The majority of them are adverse also.* But the continued display of the authority of God brings this people past fagot and dungeon, poisoning and dooming, shot and cross; and after all this persecution and slaughter do we see them languishing? No, for after fighting starvation for generations they do not appear the captives even of the rickets or anaemia. On the contrary, they are more prolific and at the same time more enduring under the scourge of childhood diseases than most other people.

You look in vain for a national reason for their survival. In vain do you classify Abram as an extraordinary man and disdain the miracle. The authority of Him who made the *everlasting* covenant is here manifested. And to the spiritual Christian this contribution through the Jew to the

* The general tendency in considering the subject of the afflictions of the Jewish people is to give prominence to the bondage and sorrows under Pharaoh, the deportation and desolations under Nebuchadnezzar and his immediate abettors and successors, together with the later terrors under Titus and the subsequent scattering of the people. But in many instances the fact that five additional and distinct terrors have been suffered by them through a period of ninety-three years seems to be quite ignored, or at least forgotten. Eight years of enslavement by the king of Mesopotamia, eighteen years by the king of Moab, twenty years by the king of Canaan, seven by the Midianites, and forty by the Philistines when added together give a result equaling much more than the length of an average human life on earth today.

human race is of great value. What would you take and forfeit it? Consider that in this age or in eternity, yesterday in infancy or tomorrow in the ages of the ages, through all that can oppose and for all that means repose, God is unchangeable; and He will never, never, never let the knot that ties you to holiness in His sight slip, much less be severed. And this is He who offers the blessing and it is He who pronounces the curse in that original announcement to Abram. Sovereignty is written large here.

Thus the Jew becomes God's great commissary on the battlefield of this life, where sin is the grievance and demons, angels, and men are the participants, in order that through the provision of Truth which is given through Him God's will may at length be done on earth as it is in heaven. The Jew is God's key with which to unlock the door to "the Golden Age" yet to be, into whose benefits shall be invited all nations.

And here let us glance at that prayer uttered by Daniel amid the desolations and confusions of his day. Although he was exalted to a position of honor, yet the city of the Great King was desolate. And this prince, in the midst of his own Jewish brethren, breathed forth this remarkable prayer, which yet awaits fulfillment in God's answer. And it was during the utterance of this prayer, be it remembered, that God's messenger Gabriel visited him—Gabriel, the same messenger who in after times heralded the birth of Jesus in Bethlehem. Daniel's prayer, expressing as it does this truth of God's continuous authority and control, may well be studied here, for like every true prayer it considers less the difficulties in the way and more the resources of God for answering.

"And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

"Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."

In a later chapter we shall trace some of the clearly defined events in answer to this prayer.

VI. THEY ARE A CONTINUOUS WITNESS TO THE FACT THAT GOD'S ORDER KNOWS NO DEFEAT

If we over-magnify the freedom of the human will, we soon land in a maze of "chance" or "luck." Then nothing is sure, and the whole race may send out S O S calls in the storm and wrecking without the least assurance of deliverance. Speculation then becomes a substitute for Scripture.

The remindings which God has given to the Jewish people and which he continues to announce to the New Testament saints concerning "My covenant," "My word," "My oath," serve as finger-boards of mercy, pointing ever to a success which cannot know defeat.

Words like these in the Epistle to the Romans: "Jesus Christ was a minister of the circumcision to confirm the promises made to the fathers" (Rom. 15:8) appeal to us

as *accomplishing a series* of unending assurances, generation after generation, and century following century. The fathers,—Abraham, Isaac, Jacob, Moses, David, and the others, through strifes and wanderings and peril, which seemed on the surface to be the embodiment of defeat,—yet were not defeated. Jesus Christ came, *not to substitute* for the promises, not to cancel the face value of the promises, and not to weaken the guaranties of the promises, *but to confirm.* Escaping the wrath of Herod by being carried into Egypt in infancy but serves to fit His career all the closer into prophecy, may we say,—a remarkably striking prophecy—for "out of Egypt have I called my son" (Matt. 2:15).

If long waiting has caused men to wonder whether the realization would ever be, until doubt has pictured those signboards of promise along the highway of the centuries as no longer solid, perpendicular, and orderly, then Jesus Christ's advent and mission straightens them up and braces them against all future storms, that pilgrims may not miss their assuring as their faces continue set toward the very opposite direction to defeat. He *CONFIRMS*; He does not annul them.

So the Jew may be assured? Yes, he could be, if he would accept that He who came of the Davidic line, born of Mary, is the undefeatable Christ, the unfailing Saviour.

But, Christian, what value this truth has for you and me! We say that we look for a heavenly home after our sojourn here. We sigh for that place which is tearless, stainless, deathless, and free. But why? Ah, God has promised; and this unfailing testimony to the impossibility of defeat when God promises are written out in the history of his dealings with the Jew. We must not fail to emphasize that it is His dealings, for however much we may speak of the Jew surviving, we do not mean that it is

due to his skill or natural resource; it is the wonder-work of God on earth during the passing years.

Let us hear again the hoary but full-vigored words: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15).

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it unto him for righteousness" (Gen. 15:5, 6).

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night . . . . if these ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever" (Jer. 31:35, 36).

Changes there are—many. Pleas there are—so many. Tears there are also—but no hint of failure. If Jerusalem is told that it is to be trodden down of the Gentiles, it is only to be so "*until* the times of the Gentiles be fulfilled" (Luke 21:24).

Ah yes, "Thine enemies make a tumult . . . . and have consulted against thy hidden ones. They have said, Come and let us cut them off from being a nation. . . . . They are confederate against thee" (Psa. 83:2-5).

"They that war against thee shall be as nothing, and as a thing of nought" (Isa. 41:12).

"They are quenched as the fire of thorns" (Psa. 118:12).

"A seed shall serve him . . . . they shall come and declare his righteousness unto a people that shall be born" (Psa. 22:30, 31).

"Their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers" (Jer. 50:7).

"Nevertheless he regarded their affliction, when he heard their cry . . . . He made them also to be pitied of all those that carried them captives" (Psa. 106:44, 46).

"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast" (Jer. 30:17).

VII. THEY FORM A STANDING TRIBUTE TO GOD'S FOREKNOWLEDGE

Assertions against the Messianic Prophecy of the Bible, especially in the Old Testament, break down before the two witnesses, historic statement and historic event. That is true. The complete confirmation of that position is established to the man who does not descend to the idea of a fragmentary Bible. To such a man, when he reads that "holy men of old were borne on by the Holy Spirit," and that they themselves searched "what or what manner of time the Spirit that was in them did signify when he prophesied beforehand, the sufferings of Christ and the glory that should follow," although they were assured that they ministered to people yet to be, even to "us" (1 Peter 1:11, 12) —to such a man, I say, Messianic prophecy is indisputably a fact.

But that fact could not be without the foreknowledge of God—and especially its minuteness of detail—of Him to whom accommodation to time is but a token of His mercy to His creatures and to whom all is present from eternity to eternity. "Known unto God are all His works, who maketh these things known from the beginning of the ages" (Acts 15:18, R. V.).

When we consider the Jew, we acknowledge with reverence the foreknowledge of God, as we reach out and grasp the hand of the Israelite. When God let man know about him because He knew, it was back of those mountain ranges of time called centuries; but behold today, this very hour, we grasp the hand of the man in boots who exactly fits the word in God's Book. The Jews are "his people which he foreknew" (Rom. 11:2).

It cannot be that this fact is less than a great wealth to the Christian, as also to the present-day Jew, if he would have it so.

Because of the witness to the foreknowledge of God by the history of the Jew, the Christian is encouraged to stand strong and in peace amid the storms and confusions of changing events. For Christians, too, as a "chosen generation" are favored with assurances never known to unsaved men. The family secrets of "the household of faith" are theirs. They may, amid the wildest storms of events, hear their victorious Jesus saying, "These things have I told you that when the time shall come, ye may remember that I told you of them." Such Christians are ahead of the almanac and unafraid of the eclipse.

To sum up: While God declares His sovereign choice of Abram and his seed, with all the bestowments mentioned in Genesis 12:1-3, "a great nation," "a great name," "a blessing to all families of the earth," without in the least degree placing Himself as if in the witness box rather than upon the throne of authority; and while He distinctly states that He chose because He loved, yet He has been pleased to disclose to us many of the blessings so intended. The desperate case of human waywardness must be undertaken with holy authority. There is not and there cannot be any counsel adequate to deal with it. Thus God "chooses," "declares with His oath" and proceeds to do the otherwise

utterly impossible thing. It is all as we see it working out, a tribute to unsullied holiness in a world of reeking sin. It is a quarantine utterly clean against all the ravages of the disease called sin, and the immunity it offers is to "all" —oh, would that they might humbly yield and accept it.

And proud Nebuchadnezzar, and that other Gentile, Cyrus, alike become "servant" or "shepherd"; or a self-exalting Pharaoh is "made to stand"; * and then, and here and there in history, with Daniel, or Ezra, or Nehemiah, or Moses to assure the carrying out to completion, the significance of His authority and control—"the wrath of men" (mad resourcelessness) and "the love of God shed abroad in our hearts" (inexhaustible blessedness), shall each or both prove that His hand opens the *sluice-gate* through which they shall serve to turn the wheels of His holy purpose. He cannot fail! The pronouncement may be "ah, sinful nation," or again it may be "salvation is of the Jews," but the one great covenant purpose steadily prevails through both.

If these seven claims are true, if the Jew has been and is still a gulf stream in the great sea of humanity for these purposes, then imagine the history of the fifteen hundred years of Jewish prominence, blotted out and you will see that it suggests no clear knowledge of a personal God, no possession of Bible Truth, no Saviour, and no assurance of God's plan of government; while at the same time the foreknowledge of God, His revelation of Himself as the covenant-making and covenant-keeping God, whose order knows no defeat, would probably be as undiscovered as the atheist of today would bid us accept, from the standpoint of his philosophy of despair. But having these, the foregoing all too meager comments about them may serve to arouse heartfelt appreciation of them, and as well the

* See Isa. 44:28; Isa. 45:4; 2 Chron. 36:22, 23; Ex. 10:20, 27, etc.

recognition of God's great plan of the ages through a people so distinguished that it was said of them at one time, "man did eat angels' food," so outright supernatural was God's daily food supply given them.

Astonishing distinction! A "chosen" people indeed! "Chosen" for purposes so high and so far-reaching, so holy and so enduring that our claim is not extreme when we say that we dare not scorn the Jew. The personal salvation of any Jew from the beginning of the Jewish race to this hour is of course a matter distinct from the national mission of the Jewish people. His personal salvation is conditioned upon his faith; but the Jewish *national* mission starts with an unconditional promise, and must carry through as promised.

CHAPTER III

THE BONDAGE AND SCATTERING

WE have already seen that the promise made to Abram was unconditional and absolute. It was proclaimed both a covenant and a promise. Having no terms included which obligated Abram after he had left his country and kindred and entered the designated land, it appeals to us as unlike a covenant. Since there is no "if you do so and so" in it, no "I will do upon condition that you do" in it, it appears rather a promise than a covenant. Perhaps, as suggested by another, the real essence from which is extracted the word "covenant" here is in the Godhead rather than between God and man, and it implies that there it was covenanted that the Christ should be born of the Abrahamic line. But be that as it may, the important fact now before us is that the promise made to Abram (so often called the covenant) applied rather to him and his seed than to him and his character. The question of his personal character and the question of the character of all of his seed throughout all generations,—that is, the question of the character of each and every Jew,—must be, was, and is dealt with separate from, but parallel with this covenant.*

Hence there follows with no little promptness a series of declarations which would disabuse any Jew (if he needed it) of any idea that he personally and all Jews nationally

* That there is really also a spiritual seed which is composed of those who are in Christ is plainly taught (as in Gal. 3:29), but this in nowise substitutes for the actual national Jewish covenant. It rather sets forth more prominently that glorious prospect of the coming and reign of Christ in which the spiritual seed appears as the "many sons" in this Epistle.

were not responsible for their attitude toward God. They must obey. If they do obey they prosper. If they do not obey adversity is sure. Are they surrounded with idolaters? Then they must not comply with or indulge in idolatry. Are they materially prosperous? Then they must not forget God. Is there a Sabbath law? Then they must observe it strictly. All such is in no sense advisory. The idea of self-government cannot be entertained for one moment. They must observe a government which announces, "I, Jehovah, thy God am a jealous God." It is to be sure of His smile and providential protection and peace if they obey Him. And it is equally to be sure of His wrath and of dire suffering if they turn away. With God there is no approach to placing hell on the front lawn and heaven in the ash-bin; there is no sham against the awful disease called sin; He will establish a quarantine consistent with His holiness. So here!

"There is more of curse than of blessing," said one who was using a concordance to review the use of the word "land" in quotations relating to the Jews in the Bible. "Yes" was the reply, "as long as they disobeyed God." In Nebuchadnezzar's day there were *servitude, deportation,* and *desolations*—a trinity of suffering. (See Jer. 27:6, 8, 11 and Jer. 38:17-21.)

We have seen that the great outstanding desolations of these people and of their land came to pass under Pharaoh, under Nebuchadnezzar, under Titus, and through the centuries since, with those occasional restorations, which in themselves serve only to emphasize the sufferings and distresses almost continually prevailing.* Their disregard for

* Less epochal is the Assyrian Captivity, during which Judah continued to hold out a hundred and thirty-five years after Israel had succumbed; and also those aggregated ninety-three years mentioned in Judges, when the kings of Mesopotamia, Moab, Canaan, and the Midianites and Philistines in succession enslaved them (Judges 3, 4, 6 and 13).

the Sabbath and their worship of idols rank as the chief causes underlying these distresses up to the days of Nebuchadnezzar. Undoubtedly the rejection of the Messiah is the chief cause of the latter distresses, which have continued up to this hour.

And how distinctly evident these warnings of suffering and scattering are! The forecast of it all is as radical as the statement that "the wicked shall be turned into hell," or that the Christian when "absent from the body" is "present with the Lord." It is as clean-cut a declaration as to say there is light and darkness, or that men are saved or lost. Taken together, the statements bulk a mass of rugged definiteness as scarcely any other body of prophetic truth can equal.

Also when we read these prophecies and then behold on ships and railroad trains, in coast cities and far inland, in cities of the plains and uplands, among people of all languages less or more of the plodding (and, in the majority, poor) Jews, now in a given locality they are in considerable numbers, and again in another, but a family or two is found, we are compelled to exclaim, "Scattered!" Scattered indeed! And if there exists a nation where there is not a Jew, we cannot name it. But if there were such a land, almost surely he would be there tomorrow or today before night-fall. So the last limits of the statement have been reached. They are "scattered among all nations." That one should be able to observe this from one view, on one day, at one hour, is to credit an overflowing fulfilment of the prophecy; for so copious a possibility would scarcely be necessary according to the language of it. But all God's order is so exact that when He clothes the grass blade the clothing fits.

Concerning these desolations, the reasons for them, the form of sufferings, and the end of these sufferings nationally,

all are clearly stated. Such expressions as the following are so many in the Scriptures that we have space to give but a few here. (Let the reader not pass them by; the aim in selecting them has been to refrain from tearing any Scripture in the list from its context, as if it were "of private interpretation," or "a matter of the individual's output.")

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *JEHOVAH THY GOD* . . . . ye shall be plucked from off the land whither thou goest to possess it. And *THE LORD SHALL SCATTER THEE AMONG ALL PEOPLE,* from the one end of the earth even unto the other . . . . and among these nations shalt thou find no ease" (Deut. 28:58, 63-65).

"And Haman said unto king Ahasuerus, There is a certain people *SCATTERED ABROAD AND DISPERSED AMONG THE PEOPLES* in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries. And the king took his ring from his hand and gave it unto Haman . . . . the Jews' enemy" (Esther 3:8-10, R. V.).

Note how many times Haman is called the Jews' enemy in the Book of Esther. Ahasuerus' kingdom extended from the Caspian sea to the Indian ocean and from the Nile and the Danube rivers to the Ganges.

"By the rivers of Babylon . . . . they that carried us away captive required of us a song. . . . . How shall we sing the Lord's song *IN A STRANGE LAND*?" (Psa. 137:1, 3, 4).

"I will scatter thee among the heathen ["Gentile" and "heathen" are derived from the same word] and *DISPERSE THEE IN THE COUNTRIES*" (Ezek. 22:15).

"I will deliver them to be *REMOVED INTO ALL THE KINGDOMS OF THE EARTH*" (Jer. 24:9).

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve" (Amos 9:9).

"But I scattered them with a whirlwind *AMONG ALL THE NATIONS*" (Zech. 7:14).

"A people scattered and peeled" (i. e., "hurled headlong") (Isa. 18:7).

"Ye shall be *HATED OF ALL NATIONS*" (Matt. 24: 9).

"Jews, devout men, *OUT OF EVERY NATION UNDER HEAVEN*" (Acts 2:5).

"Hath God cast away his people? . . . . because of unbelief they were broken off . . . . blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:1, 20, 25).

"The dispersed among the Gentiles" ("Greeks," R. V. John 7:35).

"They shall be led away *CAPTIVE INTO ALL NATIONS*" (Luke 21:24).

Having read these few Bible selections which account for the distresses of this people, how can we fail to observe that they are not one pronouncement, for one period of history, whether they tell of bondage or scattering or desolations; but that rather it is otherwise, for they follow one another at intervals divided by decades and even centuries. Surely it is extra significant that at length Jesus of Nazareth announced that later pronouncement, their being "led away captive among all nations." Rejecting Him resulted in added desolations. Indeed the

years A. D. 130-132 record, because of the daring imposter Bareochab, an unprecedented awfulness of slaughter of Jews.

If we pass by all prose narrative and quote only from the one hundred and sixth Psalm, the phrases as well as the fuller sentences tell of crimes and bitterness and tears visited upon this people as a penalty constituting a part of the dreadful program of scattering and oppression. "We have sinned with our fathers" is the lament, "We have committed iniquity, we have done wickedly . . . . They soon forgot his works, they waited not for his counsel . . . . They made a calf in Horeb, and worshipped the molten image . . . . They believed not his word . . . . Therefore, he lifted up his hand against them . . . . to overthrow their seed also among the nations, and to scatter them in the lands . . . . They ate the sacrifices of the dead . . . . They did not destroy the nations, concerning whom the Lord commanded them, but were mingled among the heathen (Gentiles), and learned their works. And they served their idols . . . . Yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan."

Ah, who can tell what tangles in the procedure of human affairs and what sorrows in our day are traceable to these sad acts of disobedience towards God. What a list of offences the foregoing offers, and what words are these which tell of God's lifted hand and of his "scattering" of the people!

Well, how significant it all appears as one looks about. Here is this "nation," without a president, king, queen, or emperor; without an army or a real flag,* as flags usually signify; yet they are a separate people.

* We do not ignore the regard of the Jewish people for the flag of

During the world war they were honored in not a few instances because of their loyalty to the governments under which they lived and fought. And while occasionally you may meet a so-called Jew who says that he belongs to the nation under whose flag he lives, and *wants no other distinction,* yet this claim has well defined marks by which we can classify it.

1. Such, a Jew! He not only offers no longer the Pascal Lamb, but he discredits so much of the Law, the Prophets, and the Psalms that he is but a Jew in name, a skeptic in practice and belief.

2. His claim has never yet proved an enduring one. For a generation or two he may be able to stand on the ground beside a religious liberalist Gentile and almost live down the distinction between Jew and Gentile, but at length it all fails. The Jew cannot thus become un-Jewed.

No! Whether in any city of Europe, in all America, on the coasts of Africa, in the seaports of Asia, in the islands of the seas or far inland, even on the darker continents, there are separated Jews. There is a colony in the heart of China, and another in the Malay peninsula; they are at this moment scattered among all nations under heaven. And remember that this scattering occurred long before the days of steamships and railroads. The speed of the scattering is utterly out of proportion to the conveniences of travel. To bring it about represented hard work. And that which attracted the wanderer appears no more in evidence than that which drove him. You cannot imagine him saying, "Yonder is a good opportunity," any more than you must picture him saying, "We are peeled in this dreadful place and we cannot find it worse if we try another." Thus, on leaky vessels by sea, or rough roads on land,

David, which after the lapse of nineteen centuries was raised over the tower of David, not long after General Allenby and his men captured Jerusalem.

afoot, tortured and crying, they have journeyed into all nations of earth. Remember, too, who scattered this people: "The Lord thy God hath scattered thee" is a phrase so intentionally repeated in the Record that no doubt can be left, whatever the visible instrument employed.

Again, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24:9).

Account for it? The Bible says they must be so scattered. And when that Book says it, God says it. That Book is God's Word.

In no sense do we discount their professions of loyalty to existing governments, but neither do we in any sense credit the professed fusion with Gentiles and the ending of Jewish distinctiveness on the part of some. No. Their origin (so supernatural), their history for centuries and generations, together with the plain prophecies concerning their future are such conclusive proof both as established evidence and as confirmed outlook, that no multiplied protests or machinations can stand before the bulked testimony of such history and such prophecy. "Among the nations" they are. But mixed with them, or absorbed by them today or in the future? Never! When a man suggests *that*, he is not facing questions of racial problems, national demarkations of territory, eugenics, physiognomy, physiology or matrimony only—he is facing God Almighty. The "removing" is done by Him (Jer. 24:9). Reluctantly but assuringly does the prophet declare "lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). "I have severed you from other people" (Lev. 20:26).

CHAPTER IV

THE FUTURE OF THE JEWS AS A NATION

NATIONS that have many Christian citizens and whose laws favor much liberty and protect many virtues may, on these accounts, undertake to forecast their durability. Because they deserve and receive the loyalty and gratitude of their subjects, they easily tend to regard the future as secure, their government imperishable. But such a guarantee, resting mainly upon utilitarian considerations, is a delusion. God, and God in Jesus Christ, is the guarantee of national security and stability. God, and not God questioned, doubted, compromised with, but God in Christ asserted and regnant alone assures national safety. No national program built upon such a theory as "We do it—let God endorse it" can permanently endure. Humanity's nation would, in the long run, spell humanity's failure. Rome and Greece, Persia and Babylonia, and the whole gilded list of boastful nations that have become spectacles on the field of ancient history, are buried so deep that the hope of national resurrection has not the strength of a drifting shadow. The merits of their civilizations were deluged beneath the wickedness of their godlessness. For actual endurance there is more required than a noticeable improvement on such as these.

But the Jew has hope. The Jew has never been buried. A nation in captivity in Egypt, the Jew is a nation still. ("Egypt was glad when they departed; for the fear of them fell upon them," Psa. 105:38). The Jews do not look to a national resurrection, but rather to a readjustment. Jew, Jew, Jew—under the British flag, or the French, or the American! So persistent and so pervasive is this truth that when it forges fully to the front in our thinking, the Jew

seems rock and the nations mist. Because of the Christian people in them some of the leading nations today are incomparably superior, morally and spiritually, to the Jew; but for staying placed in the program of national separateness let us admit the Jew has no equal or near equal in history.

It is doubtless prudent when speaking of the Jewish people as a nation to clear away some of the prevalent theories as to the import of the word "nation." To concede that the Jews are a nation by no means signifies that in America, for instance, they are rebels against the Republic. Let this be fully accepted. As we have just said, they have distinguished themselves for loyalty in large numbers during the World War. And this has proved no small asset in great nations. Yet the fountainhead of Judaism is both religious and national. That fact seems to suggest union of church and state, or at least a type of religion accepted in a type of nation. Ultimately and rightly that must come. But the Jew, and the devout Christian as well, does not necessarily demand that now. The Jew should look for it to come in the future by God's good providence. But so also does the Christian Gentile.

So when we say that a certain Jew is a genuine American citizen we speak correctly. Nevertheless he is also of that centuries-old nation, the People of Israel. Were it possible for that to vanish, the Jew would vanish. Nationality was asserted strictly from the days of Saul to those of Zedekiah and Jereboam II. Picture the splendor of Saul's reign or of David's or of Solomon's as illustrative of what national glory stood for at such a period in human history! That period of one hundred and sixty years does not complete the epoch. We must add two centuries and more in which nationality with this people was thoroughly in evidence. The reason forbids submergence,

when its occurrence is as plainly stated in the Bible as the reason for its existence at all. The matter is not left in obscurity with only a little gleam of probability shining upon the dimness that obscures it. "I will make of thee a great nation" does not read as something obscure. Average intelligence must see in such words a *NATION*. Neither does the statement "though I make a full end of nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11) read as sounding a note of uncertainty. And men who credit well the fact of an "everlasting kingdom" search in vain for the material or the mode of such kingdom anywhere else than within the Jewish order. The promises in the one realm so exactly match the demands in the other, that when compared the conclusion is inevitable.

To the American at least no modern authority would be considered more reliable or probably more appealing than Justice Louis D. Brandeis, of the United States Supreme Court. His statement as published, while throwing a flood of light on the meaning of the word "nation" as applied to the Jews of our day, does also recognize a distinction between his "country" and his "distinct nationality" when he says, "Let us all recognize that we Jews are a distinct nationality, of which every Jew, whatever his country, his station, or shade of belief, is necessarily a member." But now does not that word "necessarily" carry more meaning on the question of Jewish nationality than any other single word in the statement? Yet, be it remembered, Justice Brandeis is not the originator of this claim. It is God Almighty who separated this people as a nation.

That there is the apostate Jew we have admitted. He disregards the ancient covenant. He prates of old-time traditions having been drowned in the swift flowing cur-

rents of evolution. The Jewish Festivals are to him negligible complements to outgrown history. The synagogue —he may seldom enter it, and he will practice as well as defend intermarriage with Gentiles. Often a pure and simple infidel or at the least a skeptic, he proclaims himself no longer trammelled by ceremonials; or you may hear him say that he not only knows nothing of God, but also that all Hebrews who have become Christians have made the profession for financial gain. You anger him if you speak to him of the ancient covenant. He is apostate.

But, speaking broadly, that there is the orthodox Jew— the Jew whose sum total of reason for his separate existence as a Jew is recorded in the Old Testament Scriptures —is also beyond reasonable question. The fact that he is "without an image" sets him off in clear distinction from the idolater; while the fact that he is "without a sacrifice," though it distinguishes him from the Christian, serves but to define his standing as that of a disobedient Jew.* The Feasts of the Jewish calendar are still his, as is the covenant-token, the right of circumcision, and who could observe his strict regard for separateness from the Gentile on the subject of marriage, for instance, without being impressed with the radical difference between such a Jew and the Jew described above?

It is just this fact which some writers about the *Protocols* and critics of the Jews generally do not fairly credit. When, for instance, Mr. Herbert Adams Gibbons (in the *Century Magazine,* Sept., 1920) offers compliments in behalf of the reformed Jew but states that "The student of Jewish life in Europe has grave misgivings that the old story of putting the Jew within the pale is going to repeat itself in America," he might find reason for the statement if by "the Jew" he means only the apostate Jew. The same can

* The divinely chosen and appointed place for such is Jerusalem. And there it was that our Lord Jesus Christ gave his life for us.

be truthfully said of his statement that "the sponsors of the Jewish nation idea are, in my opinion, enemies of American unity." If this writer and all others would consent to go back through and past the modern apostasy among Jews and base their conclusions upon the "impregnable rock of Holy Scripture," they would see there that the "Jewish nation idea" neither rests upon nor looks toward human rebellion or disloyalty to constituted government, but rather it originates in a wonder-work of God Almighty, and it looks to a miracle of His intervention in the future.

Men may as well conclude that they not only cannot account for the Jew as a Jew without God's Word, but that they cannot loyally and safely view his future without it. Observation, mere human observation, may carry with it the impress of the apostate Jew or of the orthodox; in the one case it would beget suspicion and hatred, while in the other it might beget moderate pity, yet in both instances it errs because it reckons only on the level of human observation. Let the observer now rise to the study of Revelation; let him hear God speak; let him learn from Him whose fore-knowledge is based upon the infinite resources of the All-present, and he will see that the introduction into the field of calculation of that which God will miraculously work out completely changes both the conclusion gained and the reason for it.

Passivity in the presence of Jewish apostasy resulting in intrigue or disloyalty then becomes impossible, but it is not accompanied by a denial of the Jewish nationality, for the whole survey starts and continues with God. God will care for that. Man must protest against the disloyalty and intrigue. And on this ground it is easy to see that the loyal citizen who is a genuine Christian must find his most intensive activity anent the Jew in seeking his evangelization. It must be so, for the Christian not

only believes that God never utterly removes from earthly governments the power of His restraining hand, but he knows that He alone has the ability to survey the ages and see the peoples, thus obligating the Christian to fidelity to Christ, rather than committing to him as his present task the discipline of the human race. God still lives.

Certainly no one would accuse an American of being an enemy to American unity because he believes in and looks for "The Golden Age" or "A Redeemed Earth" or the human "Utopia." If, then, to proclaim that Christ shall reign over the earth and that the covenant in behalf of the Jews must make good is to advocate something antagonistic to "American unity," we must say that such a contention flies in the face of the liberty and the protection for which the American flag has been so widely famous. Such a contention would not only make America forego the glory of religious liberty, it would do worse, it would consign her to the advocacy of atheism. This would stain all the pages of her illustrious history. America, for close to a century and a half, has been willing to protect the atheist, but she has never advocated atheism.

National movements may pass through the centuries like birds migrating through the chilly air to other climes, and men may affect them just as a gun-shot might change the course of the birds to the left or the right; but just as God who put the instinct into the birds will have them fly to their new climes, their nesting and singing, so He, having said He would make of Abram "a great nation," will carry it through in His own sovereign way. Thus we see that to keep vigil over the apostate Jew, to stamp out the flames of intrigue started by the apostate Jew, we must not ignore the glorious future of the Jewish nation from the glory of which God, who sees the end from the beginning, has lifted the veil that He might more firmly

establish our confidence that in His unfailing might, rather than in the hands of frail and failing humanity, is held the crown of events.

If a company of apostate Jews should arouse in America the behest "back into the Ghetto" (quoting Mr. Gibbons), then it could easily be due to discarding the distinction between orthodox and apostate and to ignoring the Holy Bible on the part of students of social and national and international conditions, who by so ignoring the Bible become themselves instruments of oppression and blood-shedding.

You will read of the intrusions of Jews into the comfortable hotels. You will read of the driven thumb of the Jewish hand on the theatres and picture-show houses. You will read of the Jews' control over the stenchy barter in the haunts of riotous sensuality for financial profit. You will read of the Jews crowding the Gentiles to the wall in the stock exchanges and department stores. You will read that, through the startling "Protocols of the Wise Men of Zion" (which Mr. Herman Bernstein discusses under the caption *The History of a Lie*), the Jews hope to capture and dominate the resources and government of the peoples of the world. And when you have read, if you have taken the time to read closely enough, if you have noted carefully names, dates, and figures, you are compelled to say that those names, dates, and figures are so knitted together that you cannot deny what they say to you, though doubtless the average reader will not allow room in his memory for the retention of the many published lists of statistics.

Nevertheless, I insist that if you choose any one special business or entertainment or debauch in the long list you must admit that the badness characterizing it is not exclusively Jewish. Admit that the Jew leads in it, or even

admit that he dominates it, yet when that is done you have looked at bad men's doings where some of the bad men were Jews. And surely it will be admitted that the emphasis should be placed rather upon the words "bad men" than upon the word "Jew." "It is utterly inconceivable that such men as Karl Marx and his disciples of a generation ago or those of our own day were working as Jews for the destruction of all Gentile forms of government, in order that the Hebrew Nation might rise to the lordship and dominance of the world. It is not the traditional Hebrew ideals, or even any Hebrew national aspirations that inspire this world-wide menace, but that neo-pagan philosophy of evolutionism with all that is nationally included under this term, which constitutes the real national and international menace to all that the Anglo-Saxon peoples have been working for these seven hundred years or ever since Magna Charta was signed." (From George McCready Price's book, *Poisoning Democracy,* page 17.) Let Jew-baiters and pogrom perpetrators pursue an investigation as to the lawlessness which legitimately fruits from such pernicious theorizing and they should soon see where the crime-wave region can be located. The Jew is hard-hearted and wayward enough without adding to his disgrace any new accusations transmitted from the father of lies.

The passing of the centuries does not serve to blot out of the souls of the Jewish people that hope which so long ago was given them, not as a shadowy mirage, but which, based upon the sure word of Jehovah, grasped their confidence and buttressed their assurance until they have with it braved all persecutions and survived not only ordinary circumstances but, by the good providence of God, the murderous onslaughts of nations.

Today, every day, the Jew declares, "I believe in the

coming of the Messiah, and though He tarry I will daily await His appearing." Let the Christian continue to answer, "Yet a little while, and he that shall come will come, and will not tarry." Today at the Passover table in the Jewish home is seen a vacant chair and an unused plate and the other things that accompany its use on the table, for an inquirer has gone to the door of the house, the others remaining at the table, to see if the Messiah may come. Today at that table is heard also the plea of the father that He may come before the year elapses, and end their distresses. In contrast with the rebel, who is filled with malintent, he is looking for the only possible Deliverer.

Little wonder that the Jew so pleads and expects. For when Zechariah after the Babylonian Exile would cheer them by arousing them he called forth, "Return unto your strongholds, ye prisoners of *The Hope*." *

It is this which Paul declared in the New Testament when to the Jews at Rome he spoke of "the hope of Israel" (Acts 28:20); or when before Agrippa he proclaimed "the hope of the promise of God made to our fathers" (Acts 26:6). And is it not this too, in part, he meant when he wrote to Titus of "that blessed *HOPE*" (Titus 2:13)?

Had the Jew given less attention to the traditions of men and more to the Old Testament Scriptures only, how potent would have been this hope, and how manifest it would be today, not only among the portion more devout, but among the great mass of the Jewish people. But oh, had they and had Gentile confessors of Christ alike given with this due attention to the New Testament Scriptures, how the charm of the Redemptive Program (fitting so accurately the ancient Covenant and reaching out to an exalted and enraptured Church, redeemed and washed in Jesus' precious blood, a regathered and saved Jewish people, a

* "That Israel will again be restored to the place of privilege and blessing upon earth is not a matter of opinion, but of faith."—Sir R. A.

reappearing and royal Jesus over them, an age of "righteousness covering the earth," with the Jewish people the ministers of grace to all lands—in short, the realization of "In thy seed shall all families of the earth be blessed"; so real, so literal, so realized), would fasten upon their thinking and serve as the channel of a deathless courage within them!

This Hope, which to one Jew may now be as one one-millionth in intensity, to another as one one-thousandth, to another as one one-hundredth, and to another as one-tenth, shall with the completed Word and the received Messiah surely be perfected. Also with good reason might the Jew of today quote the words, "God spake unto Moses and said unto him, I am the Lord and I appeared unto Abraham and unto Isaac and unto Jacob by the name of God Almighty, but by my name of Jehovah was I not known unto them" only to see that by that redemption covenant title (looking forward then to Calvary's Cross) was announced the real birth of the nation. For though the title Jehovah had been announced long before, its significance does not appear until this initial redemptive act of God on behalf of this whole people is about to occur. But the Jew lacks the view from the Cross.

Picture Jesus standing up to read in the synagogue in Nazareth and hear Him say, "This day is this Scripture fulfilled in your ears," and then note what scripture he says is fulfilled: that the Spirit of the Lord is upon Him, that the Lord hath anointed Him to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord! But the scripture that He read was from Isaiah, according to the standard version of the Bible, and the connected sense (following the comma at

which he stopped) runs on and speaks of "the day of vengeance," "mourning in Zion," "beauty, joy and praise," "building the old wastes," "the desolations of many generations," etc., a tremendous series of events. To be sure, Jesus stopped at the point where the prophecy of his immediate mission ends. But there follows the more remote mission. All must be fulfilled. Now a part, later a part. He stopped reading with the "now" position.

As an illustration of how prophecy in the Bible may have an initial and also a perfected fulfilment, this sixty-first chapter of Isaiah's prophecy and Jesus' application of this part of it is an instructive item. The declaration about the Spirit of the Lord being upon the Messiah, on the one hand, and that about them that mourn in Zion, on the other, form together an illustration of this. Read on: "Ye shall eat the riches of the Gentiles" and "all that see them shall acknowledge them that they are the *SEED* which the Lord hath blessed," and behold, as from some great eminence, mountain peak after mountain peak of truth which elsewhere receives due setting and repeated elaboration but which here is compressed into a few verses.

No wonder the prophets "searched diligently what or *what manner of time* the Spirit that was in them did signify when he prophesied beforehand the sufferings of Christ and the glory that should follow." For, viewing events from our day, we are impressed that history extending over centuries of time was written down with amazing accuracy in that sixty-first chapter of Isaiah's prophecy, when as yet not an event of it had transpired.

Isaiah appears as a modern builder displaying the blue-prints for a house. The blue-prints are good outlines of the building. Certain marks show the spaces for windows, certain others the spaces for doors, and others stair-

ways or chimneys. But when the house is finished and we enter and compare it with the blue-prints should we be astonished to note the accuracy of the building's conformity with the blue-prints? Thus why should those fulfilments of prophecy already known astonish us, since God is a covenant-keeping God? Well may we gather from other prophetic blue-prints much detail of knowledge as to what in the future will occur to carry out what they call for. They are not probabilities—they are imperatives. And history coupled with these blue-prints of prophecy (the one affirms the other) make plain that the Jewish people—

1. Were early regarded as a nation;
2. Are still rightfully regarded as a nation;
3. Shall have national prestige.

Can we reasonably say less than that these prophetic words burn themselves into our thinking until we bear the brand of their glowing impact there? Such words, for instance, as "I will there [Where? In Egypt] make thee a great nation"—well, under God, they became great enough to confound a Pharaoh. Or such words as these: "Then shall ye be a peculiar treasure unto me above all people . . . . and an holy nation" (Ex. 19:5, 6). This promise follows a special command that they shall obey God. Hear the plea of Moses, the great lawgiver: "Consider that this nation is thy people" (Ex. 33:13). And of David: "What one nation in the earth is like thy people, even like Israel?" (2 Sam. 7:23). Surely the Jew was early destined to become a great nation.

Attribute it to the stress of war, if you will, but when in A. D. 1919 the dominant nations of earth designated for the Jews Palestine, "the land of their fathers," those nations by that act admit the national distinction of this race. Shrouded in mystery the announcement may be, yet

if they were to so have admitted the fact but for one day it would have been a unique admission. Two hundred million Mohammedans do not receive the specific recognition accorded fifteen million Jews. Look over the newly sketched program of nations and where will you find anything approaching this on behalf of Roman Catholics or Protestants? There may be nothing to prevent them from accepting a protectorate or a mandate relation under some other government until David's Son shall reign, but they will accept it as a nation. Much, very much, of their plea today for protection against pogroms is based upon the assumption that they suffer as a *nation* of people.

Now, coming down across the centuries, let us hear the testimony of Paul: "I came to bring alms to my nation" (Acts 24:17). But where was he when he said this? He was before Felix. What could he have meant but this: "Felix, Rome is a nation and the Jews are a nation." Before Agrippa (Acts 26:4) he said, "Mine own nation." Earlier than this the chief priests and Pharisees had given warning lest the Romans come and take away "our place and nation" (John 11:47, 48). The Jews too made the plea that Jesus heal the centurion's servant "for he loveth our nation" (Luke 7:5). And now what shall we say when of a Roman governor, Pontius Pilate, we read the following: "Pilate answered, Am I a Jew?" (No, indeed! Pilate has at least one characteristic which is decidedly un-Jewish, he vacillates so! And remember he is a Roman governor.) Pilate continues saying what? That the Jews claiming that they are a nation have brought Jesus to him? No. It is Pilate, the Roman governor, who says, "Thine *own nation,* and the chief priests" (the men who represent in the nation the very guarantee of its divine origin and perpetuation) "delivered thee unto me" (John 18:35). (Bloodthirsty Haman in those remote earlier days spake not so

plainly of the Jewish nationality when he said, "There is a certain people scattered abroad and dispersed among the people of all the provinces of thy kingdom: and their laws are diverse from all people" (Esther 3:8).

And today they are a nation scattered and peeled (Isa. 18:2); "Ah, sinful nation" still fits them (Isa. 1:4).

Yet may we lift our eyes and look to that future when "Thus saith the Lord . . . . I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all . . . . so shall they be my people, and I will be their God" (Ezek. 37:22, 23). Also may we hear the Psalm, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me" (Psa. 89:34-36). And this, again, "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee" (Jer. 30:11); and, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . . I will establish the throne of his kingdom forever . . . . Thine house and thy kingdom shall be established forever before thee; Thy throne shall be established forever" (2 Sam. 7:12, 13, 16. Note *"house," "throne," "kingdom," "forever"*).

It is by these and multiplied similar selections from the Holy Scriptures we know that while the origin of the Jew cannot be strictly accounted for apart from the special act of God, nor can his history during the centuries be correctly read unless we include the reading and the process of fulfilling of God's covenant, yet these facts in no wise antagonize the fact of the political significance of their career as a people and a nation. The original covenant includes

that, and these facts rather establish it; for as their origin and history are so manifestly accompanied by the miracle of God's order (nationally) so also the ultimate of their career (nationally) will be the miracle of their national prestige in the land, accomplished not by their skill or their prowess but by the glorious appearing of Jesus Christ.

Then, and not until then, shall fully appear the appropriateness of such designations as "The Holy City" and "A Holy Nation." Then shall "righteousness cover the earth as the waters cover the sea." And they, the Jews, shall prove to be the channel through which it all occurs. "Then shall ten men take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:23). Then shall this people, as a people, comprehend the words spoken through Peter, "The Christ who hath been appointed for you, even Jesus" (Acts 3:20, R. V.). Then shall come to pass that portion of the program of God Almighty as announced, "Ye shall be unto me a kingdom of priests, and a holy nation" (Ex. 19:6).

Ah, "How much more their fulness"! (Rom. 11:12). By such words the Holy Spirit would have us picture the restoration, salvation and benefactions of a glorious Jewish remnant in that great day of promise. The Church, with its gathering out chiefly of many Gentiles to Jesus Christ, has intervened during the Jewish national submergence, and if that could occur under such conditions then under those yet to be we may imagine the prospect only to utter the two words "*much more.*" It is thus too that the prayer of the Psalm proceeds, "O visit me with thy salvation, that I may see the good of *thy chosen,* that I may rejoice in the gladness of *thy nation* . . . . save us, O Lord our God, and *gather us* from among the heathen" (Psa. 106:4, 5, 47).

How superlative is the reason for such wording of the Psalm when we remember the declaration "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of Hosts is his name; if those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me forever" (Jer. 31:35, 36).

Why then should men so gravely speak and write of the mistaken notion among the Jews in the days of our Lord's sojourn on earth in the flesh that there must be an earthly kingdom set up? Instead of their having possessed a mistaken notion was it not theirs to hold in trust the sworn guarantee of our covenant-keeping God? If then they had forfeited that guarantee, from what source could they have reasonably expected a substitute for it? Indeed we ask the same question of Gentiles of our day who discard or even ignore the nation's guarantee. From what source did you gain the information that some kind of a spiritual kingdom was to substitute for the promised kingdom of Him who is to occupy David's throne? What country, what city, what throne, what king? If with impatience one may say, "Oh, the spiritual kingdom of the invisible God." Then I ask was David's kingdom not actual and on the earth? Did not the Son of David come actually and visibly on the earth? Now if he did so come, by what reasoning do you ask us to expect him to reign less actually and visibly in the future? Do covenants and plainly worded statements mean less and less what they declare as time goes on? Let us not hypnotize ourselves until—language becomes bankrupt, and assurance paralyzed.

CHAPTER V

THE LAND AND THE CITY

WE are now to look upon a special tract of real estate and a city which is essentially distinguished. It is Canaan (Lev. 25:38; Psa. 105:11), The Land of Israel (Isa. 27:6), The Land of Promise (Heb. 11:9), The Land of the Hebrews (Gen. 40:15), The Land of Judah (Isa. 19:17), The Holy Land (Zech. 2:12), The Land of Jehovah (Hosea 9:3), Immanuel's Land (Isa. 9:8).

Perhaps it is due in no small measure to the fact that for many generations our kindred and family friends have died and yet from the silence there has come no word or sound which we can trace as sent from them to us, that there is such a widespread inclination to turn from all thought of a material earth as related to the future glory of the Jewish people and to the future reign of the Christ, but to interpret all such as a series of figures of invisible qualities. Surely, a closer study of the Bible, giving due prominence to the continuity of the whole message of the Book, should cure this tendency.

The record includes such items as money, cattle, cities, and fields, with manifold qualifications on the subject of the products of these. If the multiplied examples of fulfilled prophecy already are literal, even to the extent of regarding comparatively unimportant detail, by what reasoning can we apply a figurative interpretation to those as yet *un*fulfilled?

Moreover this earth, this material earth, so early ac-

counted for in the Bible, is treated there as a very significant part of the universe. If, as we believe, it was created in the dateless beginning—"In the beginning God created the . . . . earth"—and afterward it became misformed and out of place and was re-established by the action of God's power, the account of which is given in the early part of the book of Genesis, then all the more the Divine interest in this planet rises into prominence before us. What though it be material? Are not the meteors proved to be material? Do not the astronomers pronounce the moon a great frozen reflector? Since God is a Spirit and has created the material, why should we think that the Spirit eschews the material?

We quite understand how many professed Christians who have not in hand any well directed method of Bible study are more surprised to learn of a real, solid, material land for real Jews provided for in the covenant of God Almighty than Columbus was when he discovered a real, material, rock-ribbed island off the coast of America. But Bible students who are only fairly proficient are aware that great civilizations and manifold outstanding events have for generations centered about or been contiguous to the Mediterranean Sea. And they are equally sure that many of the events occurred in the land commonly called the Holy Land, whose eastern coast is washed by the waters of that sea, among them being the most significant of facts—those relating to the birth, life, death, resurrection, and ascension of Jesus the Christ. All this relates to a material earth. Calvary is our mound.

Now concerning the land for the Jew! Let us examine further:

1. *The Promise of the Land.* We have already seen that it was given to the Jewish people once for all. While gov-

ernments may arrange such details as come within the province of their customary procedure, yet let it be well understood that all such is *purely incidental.*

If, reader, there were deeded to you a farm and it was named "the Fruitful Land Farm" would there be any possible way by which men could persuade you that, because another had come in and taken possession of that farm therefore the sense of the original deed was, not that you owned an actual farm, but that it was of spiritual significance, and you would get that spiritual significance after you die? No, you would say that the deed conveyed to you a real soil farm, and that whatever spiritual riches might be yours now or hereafter the farm is a farm.

So it is with this "possession" of the Jewish people. We cannot spiritualize it away. The reckless spiritualizing method of interpreting if followed far enough would soon give us a "farmer's problem" indeed, for it would result in the confiscating of every farm in America. Not only would the markets be low priced but the farms would become shadows. We cannot escape the rational conclusion that the Bible record speaks of real land, described land, and a real and fully described city on this earth.

"The land which Jehovah sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them (Deut. 1:8).

"The land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob" (Deut. 6:10).

"That he may perform the word which Jehovah sware unto thy fathers, Abraham, Isaac, and Jacob" (Deut. 9:5).

"The land shall not be sold to be quite cut off, for the land is mine" (Lev. 25: 23, literal).

"The land which the Lord sware unto your fathers to give unto them *and to their seed*" (Deut. 11:9).

And would you like to pass over the intervening cen-

turies and hear from the New Testament the statement in the defense of Stephen: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). There is Stephen's testimony concerning Abraham and the actual land as promised.

2. *The Designation of the Land.* It is designated as of more than average quality, originally.

"And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it out, is an exceedingly good land . . . . a land which flows with milk and honey" (Num. 14:7, 8).

"And they took of the fruit of the land in their hands . . . . and said, It is a good land which the Lord our God doth give us" (Deut. 1:25).

"And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof" (Jer. 2:7).

"The holy land" (Zech. 2:12).

"The Lord's land" (Hosea 9:3. What a distinction!).

3. *It Becomes a Land of Desolations.* That the material earth should be affected by man's conduct is not a new truth, for it is well understood that not only thorns and thistles grew on the earth as a result of man's sin against God, but that "the whole creation groaneth." The effect upon the land due directly to the disobedience of the Jewish people against God is repeatedly asserted. The most definite explanation possible is given as to why this land has lain desolate and barren so many years. Beginning with the hill Zion (often used as a designation for the larger territory) we read, "This is Zion, whom no man seeketh after" (Jer. 30:17).

"I will make waste mountains and hills, and dry up all their herbs" (Isa. 42:15).

"The field is wasted, the land mourneth" (Joel 1:9, 10).

"Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (Isa. 1:7).

"And it shall be in that day, that in every place there were a thousand vines at a thousand silverlings for briars and for thorns shall it be . . . . And all the hills that were digged with the mattock thou shalt not come thither for fear of briars and thorns, but it shall be for the sending forth of oxen, and for the treading of sheep" (Isa. 7:23-25, lit.).

Before we add the description of desolation further given by the prophet Jeremiah, let us read an excerpt from a modern expert in travel over these regions. It is gleaned from *The Historical Geography of the Holy Land,* by George Adam Smith: "Where there are no trees there were great woods; where there are marshes there were noble gardens; where there is but a boat or two, there were fleets of sails; where there is one town, there were nine or ten."

Speaking of Judea, this author says, "For an hour or two more we rode up and down the steep ridges, each barer than the preceding, and then descended rocky slopes to a wide plain, where we left behind the last ground, grass and thistle; the last flocks of goats we had passed two hours before. Short bushes, thorns and succulent creepers are all that relieved the ground and yellow barrenness of the sands, the crumbling limestone, and scattered shingle. The strata are contorted; ridges ran in all directions; distant hills to north and south looked like gigantic dust heaps. . . . When we were not stepping on detritus, the limestone was blistering and peeling. Often the ground sounded hollow."

And now the prophet Jeremiah's description of the desolations:

"Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

"And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

"Because the ground is chapped, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

"Yea, the hind also calved in the field, and forsook it, because there was no grass.

"And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass" (Jer. 14:2-6).

"Their land an astonishment and a perpetual hissing; every one that passeth thereby shall be astonished, and shake his head" (Jer. 18:16).

"The land has been stripped and starved, its bones protrude; a carcass of a land," writes a modern describer.

4. *The Dimensions of the Land.* If we undertake to bound the country which is the rightful possession of the Jewish people, we are met with the force of the truth that never to this day have they occupied all the land included in the covenant. We must also consider that the boundaries are given, as is customary to this day in stating geographical boundaries, rather roughly and in bold outline, yet practically. If we compare only the early statement concerning the extent of the land with the later statement in the redistribution of the land (Deut. 11:24 and Ezek. 47:15, 21) we will see how manifestly these facts appear. But let us begin.

1. "From the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

2. "I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river" (Ex. 23:31).

3. "From the river Euphrates even unto the uttermost sea" (Is this the sea of Oman? Deut. 11:24).

If we follow the boundary stated in Ezekiel 47:15-21, we have:

1. On the north "the great sea"—the Mediterranean;

2. On the east "by Jordan from the land of Israel from the border unto the east sea" (Is the east sea the head of the Persian gulf?);

3. On the south "the river to the great sea" (Is it the Euphrates river to the sea of Oman?);

4. On the west, the Red sea to the place of starting on the north.

Thus we have before us the record of the early dimensions of this land and the prophetic statement concerning the future dimensions. And if we were to add to those dimensions given thus early, the declaration that they were to possess all the land upon which their feet trod during the wanderings in the wilderness, that would necessitate our adding nearly if not quite all of Arabia. "Every place whereon the soles of your feet shall tread shall be yours" (Deut. 11:24. See also Josh. 1:3; 14:9). The land therefore must be estimated as greater than all France; perhaps as a very reputable writer, David Baron, has said, it would be one-fifth greater than France.

5. *It Shall be a Land Restored to Plentitude and Beauty.* To picture a restored land is not difficult for those who observe the effects of irrigation and cultivation in different parts of the earth today. However, when we consider the Holy Land we are not driven to take into account the melting snows of mountain heights, the swift incline of the bed of the Jordan, the waterpipe from the Nile, the aque-

duct proposed from the Mediterranean sea to the Dead sea; or any other artificial plan for providing power-plants or irrigation courses and supplies. For again we are in the presence of the covenant of Him who alone can adequately answer, "Hath the rain a father?" and Who in such exact detail mentions through His prophets "the early and the latter rain." It is from Him who started the Jew and allotted the land, and on account of their disobedience desolated it, that we learn, "Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen. . . . . Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil" (Joel 2:19, 23, 24).

"I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. 41:18-20).

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2).

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the

wilderness, and rivers in the desert. The beast of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise (Isa. 43:19, 21).

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. . . . And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. 36:24, 28, 30, 34, 35). ("My chosen," "my people," "my land"—there is a trinity which in itself guarantees prosperity even if long delayed.)

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. 14:5, 6).

It is in the prospect of such that we read from no less an authority than Sir Robert Anderson, "The return of the Jews to Palestine is one of the strangest facts of the day. There is scarcely a country in the world that does not offer more attractions to the settler, be he agriculturist or trader, and yet (in recent years) more Jews migrated to the land of their fathers than returned with Ezra. . . . Today, the existence of a large and growing town outside the walls of Jerusalem is a fact within the knowledge of every tourist."

Climate, rainfall, and productivity of the land are in the

promise of God. We must not forget that from the initial start of these people in history we are confronted with a wonder work. The confines of a category of "natural law" never did and never can embrace their miraculous history.

We have quoted some of God's fore-tellings concerning this covenanted people (ever remembering how many more like them are at hand in the Bible), some of them dating before the first oppression under Pharaoh, some during the minor captivities and the greater in Babylon, some after the Babylonian captivity and before the advent of our Lord, and some still later than that. They proceed to a concentration, as it were. If, as in the prophetic utterance of Genesis 12:3, we find a conclusive result in the person of our Lord Jesus Christ, the interpretation of which prophecy is made emphatic in the words of Galatians 3:16: "which seed is Christ," we then reasonably consider the Person and program of Christ, only to see that in Himself as Christ there is enfolded a vast series of activities which, beyond the death on the cross, the resurrection, the ascension, and intercession at the right hand of the Father, await the "fulness of time," so that even the words of Genesis 15, "so shall thy seed be," have an initial, a completer and the completest realization. Like this are those prophecies (coupled so often with warnings) before each of the great Captivities. Associated with the names of certain men in authority they have (shall we say?) a fragmentary issue in actual occurrence, but beyond this are those issues which stand secure in such a word as "everlasting" or in such assurance as that God will never forget His covenant.

All the more then when we enter the present Church age, when the redemption for all who will accept has been perfectly provided in the blood of our Lord Jesus Christ and the Church has been started by the coming of the Holy

Spirit, are we impressed with such utterances as those in Romans 11:1: "I say then hath God cast away his people? God forbid"; and Romans 11:5: "At this present time there is a remnant according to "the election of grace"; and verse 12: "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness"; verse 25: "blindness in part has happened to Israel, until the fulness of the Gentiles be come in"; and verse 29: "for the gifts and callings of God are without repentance." Who could at one sitting intelligently read Romans 10:1 together with all the contents of Romans 4 to 12 without seeing plainly that there abides in the mind of God a consideration of these same Jewish people.

Returning again to a definite view of our Lord Jesus, we are constrained to accept that each epistle of the New Testament knits in with His first and second coming and His glorious reign on the earth such plentitude of Old Testament prophecy and such abundance of His own prophecies made while He was here in the flesh that, when one studies the Book of the Revelation it becomes easy to discover on page succeeding page "the unveiling of Jesus Christ," while among the eyes which shall most clearly see Him thus unveiled shall be the eyes of the descendants of Abraham. Indeed and in truth God's ancient covenant cannot be forgotten or annulled.

The City

Nineveh, Babylon, Rome! What are these cities, though ancient and commemorated, when compared with Jerusalem? Jerusalem! Here is a city whose distinction, like the land upon which it is built, guaranteed for it lustre in the past, destruction and long-extended down-treading thereafter, but

a future which establishes its prestige as nothing less than the capitol of the world. This is the city of Solomon's temple, the city of Jesus' solicitude, the city of Gentile oppression, the city of the coming day of Christ enthroned! This is also the city for which Nehemiah makes request of Artaxerxes: "Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." Sometimes the city is mentioned figuratively, as when we read, "Jerusalem which is from above," in contrast with the real material city on the earth beneath; or as when we read, "the heavenly Jerusalem," in contrast with the earthly city so greatly celebrated.

We never reasonably classify any description of Jerusalem as "figurative" unless we are given unmistakable qualifications which demand it. Otherwise we mean a real city on a real earth when we speak of her.

What are the more notable statements about this city, and does the Bible relate the city and the Jew to each other as an actual city with actual earthly people?

1. *Its Designations.* "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations" (Ezek. 5:5).

"Jerusalem, the city which I have chosen out of all the tribes of Israel" (1 Kings 11:32).

"My holy mountain Jerusalem" (Isa. 66:20).

Add to these the following from a modern describer: "She arose. Who, more than Athens and more than Rome, taught the nations civic justice, and gave her name to the ideal city men are ever striving to build on earth? . . . . Her builder was not Nature, nor the wisdom of men, but on that isolated and barren site, the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God"—(George Adam Smith).

2. *Its Disgrace.* "I will make this city desolate, and a hissing . . . . and even make this city as Tophet . . . . I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words" (Jer. 19: 8, 12, 15).

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

"For under the whole heaven hath not been done as hath been done upon Jerusalem" (Dan. 9:12).

"For our sins, and for the iniquities of our fathers, Jerusalem and thy people have become a reproach to all that are about us" (Dan. 9:16).

"All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?" (Lamentations 2:15). Note that "perfection of beauty" is literally the whole burnt-offering of beauty.

3. *Its restoration.* "Till he make Jerusalem a praise in the earth" (Isa. 62:7).

"Jerusalem shall be inhabited as towns without walls" (Zech. 2:4).

"The city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small" (Jer. 30:18, 19).

"The name of the city from that day shall be, Jehovah-Shammah, [The Lord is there]" (Ezek. 48:35).

"The beloved city" (Rev. 20:9).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer. 3:17).

4. *The Size of the City in the Future.* Enlarge the place of thy tent. . . . For thou shalt break forth on the right hand and on the left" (Isa. 54:2, 3).

"As for thy waste and thy desolate places, and thy land that hath been destroyed, surely now shalt thou be too strait for the inhabitants" (Isa. 49:19, 20, R. V.).

Jerusalem's children shall yet say, "The place is too strait for me. Give place to me that I may dwell. . . . Behold, I was left alone; these, where had they been?" (Isa. 49:20, 21).

5. *The City and Olivet.* "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein" (Zech. 2:1-4).

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . . and the land shall be lifted up." (Zech. 14:4, 10. Note this chapter as it describes convulsions in nature, and their consequence.)

6. *The City and the Temple.* "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:28).

"A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child" (Isa. 66:6, 7).

In the Revelation, chapter 11, verses 1 and 2, we have the temple, the altar, they that worship therein, the court, and the holy city all mentioned. This is yet for the future.

7. *Psalmody concerning the City.* "Pray for the peace of Jerusalem" (Psa. 122:6).

"Thou shalt see the good of Jerusalem all the days of thy life" (Psa. 128:5).

"Except the Lord keep the city, the watchman waketh but in vain" (Psa. 127:1).

"Jerusalem is builded as a city that is compact together" (Psa. 122:3).

"The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psa. 87:2).

8. *Jerusalem to be the Metropolis of the Whole Earth.* "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8. Compare this with Micah 5:2 and ask, Has the former come to pass?).

"Praise waiteth for thee, O God, *in Zion* . . . . unto thee shall all flesh come" (Psa. 65:1, 2).

"Till he make Jerusalem a praise *in the earth*" (Isa. 62:7).

"At that time they shall call Jerusalem the throne of Jehovah; and *all the nations* shall be gathered unto it, to the name of the Lord, *to Jerusalem*" (Jer. 3:17).

Such a succession of declarations challenges all our manifold doubts. Again we face toward the past and see that what came to pass came as declared beforehand; we face toward the future and know that what is declared beforehand in God's Word must come to pass. Be there years or decades or even centuries intervening, it is for us to rest in peace and assurance until we hear the words, "The Lord is at hand," fulfilled.

By so considering we do not discount nor do we fail to appreciate the value of America and Washington, of Great Britain and London, of France and Paris, or of any other place of great Gentile government, but we do have faith that the glory of God will be realized on our earth at length, though it now is, and for so long has been, the place of strifes and tears and woes.

Ah, when Messiah cometh then shall appear the full-orbed day, so long covenanted and affirmed by oath, Jehovah's oath, so long looked for, so long told by suffering parents to their children, so long held like an unconscious record in the mind—a faith so harassed with trial and suffering that only a miracle could have kept it from being blotted out.

It is the day when Israel as a nation is no longer to fall into sin nor feel the pangs of trouble. The Golden Age? Oh, wait a little, for this of which we are about to speak is only one section of the train of the Golden Age. But hear Isaiah describe it: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51:11).

Oh, it is something to come to a time when these two burdens, "sorrow and mourning," the one a taxing and the other an emphasis upon the taxing, shall flee away, as if scared into unlimited distance! Something indeed, for a scattered and afflicted people to have guaranteed to them!

The Climax

"Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of

the nations, then shall they dwell in their land that I have given to my servant Jacob" (Ezek. 28:25, 26).

Yes, indeed, it is that land promised to Jacob, and they are set apart to the Lord and are so distinguished in His approval over them that He is represented as set apart in them, and they have safety and convenience and confidence.

"I will bring them out from the people, and gather them from the countries, and will bring them to their own land . . . . there shall they lie in a good fold. . . . I will seek that which is lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. 34:13 to 16. See also chapter 47).

There is that other early declaration awaiting its larger fulfilment concerning the triumph of this people over its enemies and the prosperity they shall gain, in Deuteronomy, chapter 30: "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee. And thou shalt return and obey the voice of the Lord . . . . and the Lord God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers."

Again, that "root of Jesse" whom Isaiah mentions in the eleventh chapter of his prophecy "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth"; then follows his thrilling description of the victory of the Jewish people over their enemies; and the twelfth chapter is a joyful song of thanksgiving, from which I will glean but a few selections:

"In that day, thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me . . . . the Lord Jehovah is

my strength and my song; he also is become my salvation. . . . . Sing unto the Lord; for he hath done excellent things; *THIS IS KNOWN IN ALL THE EARTH.* Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

Yes, and we must go on to chapter fourteen and hear him say, "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place; and the house of Israel shall possess them in the *land of the Lord* (a gracious designation, again, for a country!) for servants and handmaids; and they shall take them captive, whose captives they were; and they shall rule over their oppressors."

Before leaving this "orchard of plenty," let us hear Jeremiah's confirming prophecy: "And they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey" (30:16). What a triumphant victory! Let us also include Isaiah 9:1: "There shall be no gloom to her that was in anguish" (R. V.). It is a victory well furnished with joyous acclaim: "Ye that are Jehovah's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62: 6, 7). Note the location, *in the earth,* not in the sky, and not some spiritual or mystical idealism in some super-earthly realm.

"And thou shalt be called, *SOUGHT OUT.* A city not forsaken" (Isaiah 62:12). Though the mind's eye sweep the history of the whole earth, or though we travel all over all continents for all time and visit and inspect all cities, history cannot deny us when we pronounce this the supreme glory of a land and a city. Here we are driven to the admission that "truth is stranger than fiction." Ah

yes, and that prophecy has already been proven the acme of truth. If the Jews are wonderful, historically wonderful, surely too the very portion composed of square miles of the earth's surface and the streets and lanes and structures of this city must be rated as far and away from the classification of the ordinary. Once they were the "Goodly Land" and the "City Beautiful," they became the despised land and the city downtrodden. But lo, they shall become a land "like the garden of Eden" and "the city of the great King . . . . a praise in the earth." A few years offer us the exhibit of this wonderful change yet to be consummated, since the late World war. All of which concerns material land and a material city.

CHAPTER VI

THE RESTORATION AND THE TRIBES

EITHER the benevolence or the policy, or perhaps some of both, of one or more great nations of earth resulted in the announcement being made recently that the Jews were about to be given special privileges in Palestine, and the word forthwith passed along that that country was to be given to the Jews.

It is astonishing how many fail to realize that, strictly speaking, no nation or group of nations possibly could give the Promised Land back to Abraham's race. It is already theirs. The deed to the property has been made out by God Almighty. It is duly executed by His hand, and the imprint of the seal upon it records His oath: "Because he could swear by none greater, he hath sworn by himself." Confiscation cannot avail there. The Jew is simply away from home.

The question of the Jews' return to that land hinges not alone upon the fact of their rightful possession of it but, like the question of their bondage and scattering, it is given such minute attention in so many Scriptures sentences that if we select only a few for our consideration it will not signify that there are not many others just as definite and clear.

Now concerning the restorations later than the Babylonian Captivity, no doubt is left in the Bible. Isaiah clearly states that there should be two restorations of these people to their land and home. In connection with the deportation of the Jews during the days of Nebuchadnezzar

he left, as the records show, some of the infirm and aged in the land that they might care for the vineyards and the flocks, perhaps as only helpers, because of their infirmities (1 Kings 25:12).

It is well known that Daniel was the distinguished person among all the throngs of those deported to Babylon. There was also a considerable restoration following this deportation. As we shall see, the prophet Jeremiah stated that it was to occur after the lapse of seventy years. *In passing, let us again remind aurselves that as late after this as the days of Jesus on earth the announcement was made by Him of a further scattering and oppression.*

We are ready therefore to look into the matter of the two restorations. Let the message of Isaiah tell us: "And it shall come to pass in that day, that the Lord shall set his hand again the *second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). "The islands of the sea," or as it might be translated, the coast places. Here you see might be included, if the context required it, a land as distant over the sea as America."

While our interest centers here in the fact that a second restoration is mentioned, we know that there has been none since the days of the considerable return from Babylon. But at the present time there is much to indicate that it is occurring.

That the reader may feel in some due measure the force of God's general declarations concerning the restoration of the people to their land, either earlier or later, or both, let us continue our search of the Scriptures: "Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and

thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid . . . . though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. . . . I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast" (Jer. 30:10, 11, 17).

"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31:10).

"Now will I bring again the captivity of Jacob . . . . when I have brought them again from the people, and gathered them out of their enemies' lands" (Ezek. 39:25, 27).

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . . So all Israel shall be saved"—the Israel thus represented being clearly described in the context (Rom. 11:15, 26).

And may we not go back to the Pentateuch and select out one or two statements concerning the restoration of the people before we finish quoting, remembering that the Book contains a half hundred or more?

"Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee . . . . and will bring thee into the land which thy fathers possessed" (Deut. 30: 3, 5).

"When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God" (Lev. 26:44).

Thus also as the covenant can know no failure so the

return to the land can know no insurmountable obstacle. One scripture statement alone, interpreted in loyalty to its context, would be sufficient to establish this; but as it is so often repeated, in harmony with the proved rules for the interpretation of prophecy we consider it most surely established. Nothing could prevent its ultimate actualization. Partial results like "the blade" or "the ear" cause us to look still for "the full corn in the ear," as we have previously noted.

But could there be a possible claiming of the land according to the Scriptures which would not necessitate the return of the Jews there (or at least only representatively) as Jews? Might there be, or might there yet arise, a nation that would be so nearly Jewish or that would so represent Jewish teaching that such a nation could fulfil the requirements of Holy Writ on the subject? Let us reverse the order of the two questions and consider the latter first.

We attempt here no exhaustive discussion of this subject, but the reader may already have seen that we do not look upon "the lost tribes" as so distinctive as to form the basis for giving them today, or later than today, a recognition as of separate standing governmentally. We are rather compelled by such scripture as 2 Corinthians 11: 22-24, for instance, where Paul mentions Hebrews and Israelites and Jews (applying these designations to himself) all within the three verses, to believe that even in that day no such radical distinction concerning the ten tribes was in vogue. For, does he not repudiate any generally accepted distinction when he mentions "Hebrews," "Israelites," and "Jews" as applying each and all to himself? This man, by birth a Jew, by training a proficient Jew, and by years of practice set forth before us as a persistent Jew—can we believe that this man would have used these designations recklessly,

even if we fail to credit the Holy Spirit's revelation of the truth in this portion of Scripture and read here only a man's testimony? Let us read the selection. "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. . . . Of the Jews five times received I forty stripes save one."

Since Paul thus identifies Jews, Israelites, and Hebrews (as if in one breath), what becomes of the theory of the "Ten Lost Tribes," which insists upon a distinction being maintained between the Israelite and the Jew? And it is before Agrippa (a Roman king) that he declares "unto which promise our *twelve tribes* instantly serving God day and night hope to come (Acts 26:7). This, observe, is the same person who states, "I came to bring alms to my nation" (Acts 24:17).

Let us begin here, because these statements of Paul are made in the Christian era, and they will probably appeal to the average reader as nearer to modern times than if we were to begin on Old Testament ground. But having called attention to these expressions, let us now go back to the division of the kingdom. That division, which constituted the northern kingdom Israel and the southern Judah, is announced with startling emphasis when Ahijah the prophet takes Jeroboam's new garment and tears it into twelve pieces, giving him ten of them. Picture a king receiving ten pieces of his erstwhile garment from a prophet!

The accompanying record reveals at length the persistent sins of the people. Soon Jeroboam I flees into Egypt to Shishak the king (1 Kings 11:30, 31; 1 Kings 11:40). Soon, too, the record presents Hoshea reigning in Samaria over Israel, the *TEN TRIBES*. Meanwhile Judah continues the royal line in Jerusalem. Hoshea coquettes with the king of Egypt until Shalmanezer, king of Assyria, to whom he had for a while been paying tribute, resents his

attitude towards Egypt and carries Israel away into Assyria, placing some of them in cities of the Medes (2 Kings 17: 1, 6). Thus we see a kingdom established in Samaria (of the ten tribes) and a kingdom abiding in Jerusalem, over which at the time Hezekiah reigned; and the kingdom of Israel was in bondage to Assyria, which bondage was accompanied with deportation.

After Jehoahaz king of Judah, see Judah just barely escape capture of the Assyrians, he is enslaved by Pharaoh-Necho, and the land pays tribute to him. Then, in the reign of Jehoiakim, Nebuchadnezzar proceeds with the initial capturing which gains its fuller power in the reign of Jehoiachin, when the rebelling of Judah against Nebuchadnezzar results in defeat and the Babylonian captivity, followed by the deportation of the people, excepting some of the aged and feeble who were left in Judah, when Zedekiah rebelled against Nebuchadnezzar, who had constituted him a king in Jerusalem, and was taken captive.

Thus, allowing the time between the two captivities, which we have mentioned elsewhere, we now see both Israel and Judah in captivity. But more, we are to see the king of Babylon become ruler over Egypt, from the Nile to the river Euphrates (2 Kings 25:26). We are to see him over Assyria, and over so vast a realm that he is thus described: "Thou, O king, art a king of kings . . . . and wheresoever the children of men dwell . . . . hath been given into thine hands" (Dan. 2:37, 38). Hence both Israel and Judah are captives in Babylon. (And in passing, while omitting much important history, we mentioned Egypt because that country too is decidedly involved in the consideration.)

Jeremiah the prophet, with a vision of the captivity before him, told with scathing sentences that the land had not had her Sabbaths and that she must lay desolate three score and ten years. At length Cyrus, king of Persia, ap-

pears. Babylon has been succeeded by Medo-Persia. And Cyrus issues his memorable proclamation: "All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah" (See 2 Chronicles 36:20-23). Jeremiah, in the fiftieth chapter of his prophecy, declares that the vengeance of Babylon and Assyria will not always prevail; and in his announcement of the release of Israel and Judah, he says, "Thus saith the Lord God of Israel, I will bring Israel again to his habitation," but he continues until he includes Judah also, saying this great thing: "the sins of Judah shall be sought and they shall not be found" (Jer. 50:19, 20). We are not now considering that this was all fulfilled within the seventy years. No, nor has it been fulfilled (filled full) to this day. But in passing we note this one prophetic declaration and proceed to show that a very significant partial fulfillment of it did take place, in that from *both Israel and Judah* there did return, following this captivity, a remnant to the Land of Promise.

For the sake of greater clearness, let us go to the Prophecy of Hosea next. For here we note the use of two words applied to both Israel and Judah. They are "house" and "children"—the "house of Israel" and "the children of Israel"; "the house of Judah" and "the children of Judah." It is not without meaning that these two different words (in the Hebrew) are here used. For many centuries the word "house" when applied to a government has represented the reigning family, whose line of descent has been guarded, as when we say "The House of the Stuarts" or "The House of the Tudors." Now, not only is this word applied to Israel in this prophecy, but so is also the word for "sons" or "children," remember. Is it not significant that when he says, "I (Jehovah) will no more have mercy upon the *HOUSE* of Israel but I will utterly take it away,"

he follows with the message concerning the *CHILDREN* of Israel and the *CHILDREN* of Judah appointing themselves one head and coming up out of the land. Nowhere in his prophecy are the *CHILDREN* cast away. Pause a minute here and consider that there may be a casting away of a governmental order without the casting away of *THE* order. There may be a casting away of Israelites and yet not the slightest setting aside of the covenant with Israel as Israel. While later the gathering must include in that day a most minute searching for all the Chosen People; yet, as Mr. C. E. Putnam says, in his remarkable booklet, *The Ten Lost Tribes: A Bible Investigation:* * "The unrepentant of the ten tribes, or Israel as such, God rooted up and has given up." Indeed we may well transcribe here a few sentences from the pen of this consecrated student of the Word, as they fit so well both the consideration in hand and that which should legitimately follow. He says:

"Again, about B. C. 536, when the faithful remnant returned from the Babylonian captivity, Babylon and Assyria had become one kingdom, under Cyrus, and *Israel* (the ten tribes) was as free to return as *Judah.* Cyrus, king of Persia, said, 'All the kingdoms of the earth hath the Lord God of heaven given me' (2 Chron. 36:23). See also verses 20, 22; 2 Kings 17:24, 30; Ezra 1: 1-3; 6:14, 20-22, and note that verses 20-22 of this last chapter state that they 'killed the passover for *all the children of the captivity,* and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity.'

"Note especially that it is said that the passover was for '*all the children of the captivity.*' 'And the children of *Israel,* which *were come again out of captivity,* and *all such as had separated themselves unto them from the filthi-*

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13047

ness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful, and turned the heart of the king of Assyria (notice it says the king of *Assyria,* which country held captive the ten tribes), unto them, to strengthen their hands in the work of the house of God, the God of Israel.'

"This returning remnant of faithful ones from both *Judah* and *Israel* are here designated as *ISRAEL,* and their God as 'the God of *ISRAEL.*' So, too, in Ezra 10:1, 2, 25, which we trust you will also read.

"The unrepentant of the ten tribes, or Israel as such, God *rooted up* and has *given up.* It is thus expressed: For the Lord shall smite Israel, as a reed is shaken in the water, and he *shall root up Israel* out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall *give Israel up* (this, you will observe can refer only to the ten tribes) because of the sins of Jeroboam, who did sin, and who made *Israel* (the ten tribes of whom Jeroboam was king) to sin' (1 Kings: 14:15, 16). God also said, '*And will cause TO CEASE* the *kingdom of the house of Israel*' (Hos. 1:4); 'For I will no more have mercy upon the house of Israel; but I will *utterly take them away,*' (Hos. 1:6); 'Then shall the children of *JUDAH* and the children of Israel (the faithful remnant of both kingdoms, of all twelve tribes) be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel' (Hos. 1:11). Note that it says "land," not "lands," showing that this does not refer to the yet future gathering of Israel from all lands, but the return to Jerusalem by the decree of Cyrus.

"Cyrus was at this time king of both Assyria (land of

the ten tribes) and Babylon (land of the two tribes). And it also says, 'and appoint themselves one *HEAD,*' not one *KING,* who is to be appointed by the *Father* and not by the *people,* in the final Kingdom age. And note, too, that it says of this re-gathering, 'the children of *JUDAH* and the children of *ISRAEL.*' The Jews of today are the children of the returned faithful remnant of both Judah and Israel, of '*ALL ISRAEL.*' Therefore we are scripturally and logically forced to believe that the Jews of today must be the remnant of the whole twelve tribes, 'the whole house of Israel.' "

Mark that distinction in Hosea's prophecy between the land and the frequent use of the word "lands" when applied to Israel's re-gathering. Hosea is telling about the people going back from their captivity by Cyrus's decree.

What I have said about Hosea's use of the word "house" in contrast with the word "children" throws some light upon the claim of Mr. Putnam that Israel was rooted up and given up. But, of course, the children of Israel, the children of the ancient covenant, the people of whom it is said in 2 Kings 17:34, 35, "The children of Jacob whom he named Israel" and then speaks of that people as "them," such children were not and cannot ever be rooted up and given up. But here is an order of government identified with a company of persistent apostates, who, just as Israelites lost in eternity go into hell, are counted out. The real Israel and the real Judah is represented in that remnant back in the land following the decree of Cyrus.

That it should be said of them that they would appoint themselves one head (Hosea: 1:11)! Now the word translated "head" is the same word as is in the phrase in Ezekiel 8:3, "took me by a lock of mine head." It is apparent at once that, however often the word may be used figuratively to signify a leader, it in no sense signifies the rightful KING.

To appoint themselves a king, they could not do, for that God will do when as "King of kings" His royal Son reigns.

To sum up, we have "the children of Judah and the children of Israel," then, getting back from that land into the home-land, and as one people, appointing for themselves a temporary head. Then, they are there as representatives of the two tribes and of the ten tribes as well. Yonder in the far country are those who are no longer classed as the "separated Israel" but who are separated from Israel and are of "the mixed multitude." (See Neh. 13:2, 3.)

Ezra's account of the restoring of the temple offers several statements which establish the fact that a remnant of *all* the twelve tribes had returned to the land following the Babylonian captivity.

1. In chapter 6, verse 3, it is established that the place at which they are to build the temple is Jerusalem.

2. In chapter 6, verses 16 and 17, it is stated that "the children of Israel, the priests and the Levites, *and the rest of the children of the captivity,* kept the dedication of this house of God with joy, and offered at the dedication of this house of God, a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering *for all Israel,* twelve he-goats, according to *the number of the tribes of Israel.*" (Note how often in the preceding chapters of Ezra the word "Jew" is used.)

3. In chapter 6, verse 20, is stated that the passover was killed for *all the children of the captivity.*

4. In chapter 6, verse 21, we have "the children of Israel . . . . *and all* such as had separated themselves unto them from the filthiness of the heathen of the land."

5. In chapter 7, verse 13, we read that the decree of Artaxerxes stated that "all they of the people of Israel . . . . which are minded of their own freewill" should go with Ezra.

6. In chapter 8, verse 24, we read, "I separated twelve [not two nor ten] of the chief of the priests" to carry the treasures to the house of the Lord at Jerusalem.

7. In chapter 8, verse 35, we read "Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for *all Israel.*"

8. In chapter 10, verses 7 and 9, we read that at Ezra's call, after their separated position had been violated, "they made proclamation throughout Judah and Jerusalem unto *all* the children *of the captivity* . . . . and all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days."

What, then, shall we say of that declaration of Hosea, "Then shall the children of Judah and the children of Israel be gathered together, and *appoint themselves* one head, and they shall come up out of the land" (of Assyria)? Surely it could not be correct to conclude that this statement refers to the reign of our Lord Jesus Christ, for to them will never be given the privilege of "appointing" Him, King.

Evidently there is an Israel, and an Israel, and an Israel. There is *the* Israel, whose title starts in Jacob. There is a portion divided from Judah and gone forth to be no longer recognized as of Israel? And there is *the* Israel again, since the suffering under Assyria and Babylon, constituted of all the twelve tribes.

A becoming caution should be exercised lest by a line of argument which manifestly threads its way through mazes of obscurity, quite in contrast with what we see so plainly set forth before us in our day when we consider the Jew of this generation standing out by himself in such clear-cut contrast with the nations, one arrives at the conclusion that some existing monarch, himself a sinner, has been accepted

as the proper occupant of the throne of David, thus robbing the Lord Jesus Christ of His crown rights. How deep-seated such a tendency may be appears when we remember that Oliver Cromwell aimed to establish the fifth monarchy and enthrone Jesus as king, and that the Scottish Covenanters fought under the blue flag for the crown rights of Jesus. Now while we admire the desire thus expressed to enthrone our Lord Jesus Christ, we do not overlook the disregard for geographical data and for specific prophetic statements; and too we remember that far back in history Abraham and Sarah made a similar mistake when, thinking to assist God, they adopted the scheme that resulted in the birth of Ishmael, a scheme whose baneful results live so portentously today.

It was in my boyhood that I heard many questions asked about a book, *The Ten Lost Tribes,* by Joseph Wild. Men would then inquire, "Do you think that the British Empire is presided over by descendants of the ten lost tribes?" Not a few answered that they surely thought it was. Another book widely quoted was entitled *Forty-seven Identifications,* by Edward Hines; * and groups of people here and there accepted the theory, evidently failing to consider not only how freighted down was the argument with imaginings but also its tendency to debase God's ancient covenant, discount the long-extended series of prophecies, and rob our Lord Jesus Christ of His personal royal authority. As for the argument, few if any short comments from secular records could be gathered which in such swift succession show up the burthen of imaginings in it more than those of the late Horatius Bonar, when he says of Great Britain:

"The languages of our country—Saxon, English, Welsh, and Celtic—have no affinity with the Hebrew; but that is made of no account. The history of the many tribes of

* Later and recent books are declaring the same false teaching.

which our nation is composed—whether Teutonic, or Saxon, or Caledonia, or Latin, or Scandinavian—is totally distinct from that of any of the tribes of Israel; but authentic history is in this case wholly set aside.

"The manners and customs of our nation, both religious and social, have not the slightest resemblance to those of Israel; but this is quite ignored. The physiognomy of our countrymen—whether they are English, or Welsh, or Scotch, or Celtic, or Norwegian, or Norman—is the very opposite of Eastern, the Israelitish face being a marked contrast to the British; but that is reckoned of no consequence.

"The names of men, women, and places in our land are not Hebrew or Semitic at all, but are traceable to another class of languages altogether; yet *this* weighs nothing. The occupation of our land by certain tribes whom we now call the Aboriginal Caledonians, or Britons (long before the ten tribes were carried captive to Assyria, and who, therefore, could not be Israelites), is passed by. The grand story of an Israelitish emigration from Assyria into Great Britain, whether by sea or land, we are not told, and there is neither history nor tradition nor local monuments to confirm it. And yet, when was there ever an emigration in which the emigrants did not carry their language, their religion, their manners, their dress, and their national traditions with them? This the identifiers of Israel with England have not considered.

"The 'Two Tribes' in their dispersion over wide Europe carried their worship, their language, and their manners, into every European city, and synagogues exist to this day which were set up centuries before Christ, and every European Jew can tell for certain that he is a descendant of Abraham, and lives apart from the Gentiles around; yet if the Anglo-Israelite theory be true, the Ten Tribes poured in upon Great Britain and settled themselves there, drove

back the aborigines, but left their religion, their books, their language, their priesthood, their names, behind them, like cast-off clothes, in order to prevent themselves from being identified, as if ashamed of their ancestry. It must have been with Israelites that Julius Caesar fought (their queen Boadicea, not a Hebrew name, and their general, Caractacus, not a Hebrew name either); these Israelites must have set up the Druid religion in the island, and to them we must owe Stonehenge and similar relics of antiquity.

"There is no evidence in the Bible, or in history, or tradition, for any such Israelitish emigration. Such a flood could not have passed over Europe, either north or south, without leaving some trace or being mentioned in history. If some two or three millions of Israelites did pour into this remote and barbarous island of ours, it must have been before the Romans came; and such a flood of Easterns must have made it a populous island, which certainly it was not.

"These cultivated Easterns—for the Israelites, even in their apostasy, were a highly educated and cultivated nation—flowed in upon an island of barbarians, yet produced no impression, taught them no arts, gave them no language, and brought no civilization to the barbarous Britons and Caledonians; whereas the Romans, who followed, carried language, arts, manners, and names with them and left behind them,—though theirs was but a brief military occupation—traces of their Latin footsteps which remain to us after nineteen centuries. Traverse our island, and you will find in every country names and traditions and ruins that tell you that Rome was once here; but no name or traditions that Israel was here. Are such things possible or credible"?

Of course we do not for one moment ignore the fact that the division of the kingdom was a matter of history

for so long a time that the ten tribes became radically severed governmentally from the kingdom of Judah, and that consequently there was a well established recognition of that separateness. This we do not forget. Nor do we say that it is imperative that we accept as true that the very last fractional remnant of the ten tribes returned to the land after the Babylonian captivity and is, consequently, now one with the tribe of Judah. We admit that there may be today in some part of the earth a colony of Israel which is of the ten tribes exclusively, just as the ancient colony of Jews in China is distinct from the Confucians and Christians. Such *may* be, we say. Indeed may not the same be said of Judah? Were they not to return of their "own free will"? (Ezra 7:13.)

But this can in nowise justify us in thinking that when Jesus declared, for instance, that He was not sent but unto the lost sheep of the house of Israel, He meant to refer only to the "ten lost tribes," as distinguished from the Jews of Judah. No, in the aggregate they had gotten together long before that day, and He is using the word "Israel" as if there had never been a division of the kingdom, giving to the word that significance so long accredited to it from the day that Jacob's name was changed.

The enumeration of those who did return was carried out with due attention to detail. That list in Nehemiah 11:20, reading that "the residue of *ISRAEL* of the priests and the Levites were in all the cities of Judah," when studied in connection with both what precedes and follows it, serves to encourage the opinion that the remnant of both was back in the land. Indeed it is not only occasionally, but frequently, that we have the designation "Israel" used following this captivity, to represent, as formerly, all the twelve tribes; although betimes, as might be expected, that national division which had existed dur-

ing the term of the two kingdoms is given place, evidently, to give the specific subject in hand due force.

Doctor James M. Gray, in his *Synthetic Bible Studies* (page 63), says, "It is true that members of the Tribe of Judah did after seventy years return to the Holy Land, and with them, as well, representatives of the other tribes." Surely so, according to Haggai's Prophecy, chapter 1 and verse eleven. And David Baron in his book *The Visions and Prophesies of Zechariah,* commenting on the statement concerning Judah, Israel, and Jerusalem in Zechariah 1:19 says, "In truth these full designations are used by the Prophet as all-inclusive terms for the whole people, after both kingdoms had been overthrown, and the schism which had existed so long had ceased with the captivity."

Nor could the possible finding of a company of Jews of whom we might become persuaded that they could prove a claim to have been descended from one or more of those of "rooted up" Israel justify a claim to national distinction as Israel. That possibility has passed.

Indeed any opinion that the ten lost tribes exist today, as if when once found and definitely located they should be a part of the Jewish nation, may really be honorably answered, we think, with the blunt statement that *"THE TEN LOST TRIBES"* do not exist, for that company of Israelites which did exist as Israel in contrast with Judah has already since the Babylonian captivity returned to the Land and has become coalesced with the kingdom of Judah; that, we repeat, all three designations—Hebrew, Israelite, Jew—are applied to each and all. (For further proof of this, compare Matthew 10:6; Mark 7:3; Philippians 3:5.) The "house of Judah" has to that extent already "walked into the house of Israel" (Jer. 3:18). And when our Lord shall claim the remnant of the seed of Abraham in the

Land, His lineage having been that of Judah (Heb. 7:14), He shall bring fully to light the completion of the event governmentally, for the governmental division having ended, the healing of the breach shall be forever apparent through their acceptance of Him as Lord and King.

Moreover, as for the existence on earth outside of the Promised Land of *any nation* answering to the lost tribes, with resolute protest, we add the following:

1. God's Covenanted Israel could not mix with Gentilism. It is of *all twelve* tribes that we read are to dwell alone and are not to be reckoned among the nations. (See Deuteronomy 4:26, 28, and the unwilling utterance given in Numbers 23:9.) Now where is the nation on earth today so dwelling alone? Why, the zealous custom is that international treaties and alliances shall be accomplished. This instead of national aloneness is the world's demand. The measure of emphasis placed upon the isolation of the Jew today is of itself a standing witness to the continuation of the program of these portions of Scripture.

2. Was not the right of circumcision to be observed for every male? (See Gen. 17:10, 14.) What nation today heeds that rite? And if the rite be heeded, not as a religious rite but as a sanitary expedient only, its significance would be destroyed.

3. God's Chosen was to be a people "driven out of their land," depleted, and yet among the nations. No organized nation today exists thus.

4. This people fear, their lives hang in doubt, and there is "none to plead their cause" (Jer. 30:13 and 37:22). How extreme would such language be if applied to any existing nation today, certainly if applied to Great Britain. Is Great Britain "led away captive among all nations"?

5. When to establish the untenable claim men select the statement from Deuteronomy 4:26, 28 and say that

those threatened chastisements do not reasonably apply to any nation today, but do apply to Judah, thus aiming to prove the separateness of Judah, let it be remembered that—

a. Judah as a separate kingdom came into existence not less than seven hundred years later than this announcement of chastisement. Would it not be decidedly faulty exegesis to take such a selection and apply it to Judah while excluding Israel? Read again the context in this chapter and be convinced.

b. But what nation on earth is "driven out" and is "few"? (The fact that the Jews are increasing so rapidly in numbers today is thereby made exceedingly suggestive, for so long as they are out of *THE LAND* they are to be few. Are they, consequently, about to enter *THE LAND* now?)

6. Again look at the organized nations today. Within them whatever of their population is Jewish is composed of either believers or unbelievers. If believers, according to the Jewish faith they are cut off from the national covenant if they have not accepted the rite of circumcision. But if they are unbelievers (yet of Jewish blood), they are under the curse nationally. Now, under such terms and conditions could any nation make good the claim that it should be recognized as representing the ten lost tribes?

7. And here is a modern incident that stresses the fact of the oneness of the tribes today. When the foundation of the new Jewish University was laid in Jerusalem, there was not placed a corner stone, but there were laid twelve rocks,—mind you, not two, or ten, but twelve,—representing all the *TWELVE TRIBES* of Israel. How fitting too, since with the destruction of Jerusalem by Titus the records were destroyed. And, consequently, where will you

find a Jew today who can prove his claim to membership in any specific tribe?

Now, as to the future! The temporary division was to have ended. We hear in the prophecy of Ezekiel the announcement of Jehovah: "I will make them one nation . . . . and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:22). We see in the perfect fulfilment of this statement, the time approaching when the *ONE KING* of the House of David is called also The Lion of the Tribe of Judah. The New Testament begins with the words, "The book of the generation of Jesus Christ, the Son of David"; and here we have also "the Lion of the tribe of Judah." And the throne, be it remembered is also called "Jehovah's throne." That, too, in the days of Solomon (1 Chronicles 29:23). Yes, it is His, and His for all the house of Israel—and that Israel is the people who were given that title following the change of Jacob's name to Israel, long before there was any division of the kingdom.

CHAPTER VII

ON TO TRIUMPH

DO you see what is occurring? The scene is heavy with sorrow and gloomy with darkness. It is on this earth, and our earth; it concerns our flesh and blood; the innocent, too—even little children!

King Herod would have all the boys "in Bethlehem, and in all the coasts thereof" slain. Forth go the executioners of his reddened purpose. He fears there is "another king" born. He would have no rivals for royal supremacy. O sad hearts, mournful homes, stricken parents, trembling youth—that is the darksome scene. Herod "had gathered all the chief priests and scribes of the people together and demanded of them where Christ should be born" (Matt. 2:4).

But listen! Something had recently occurred so in contrast with this that it was glory over against gloom; it was triumph over against tragedy. The angels were singing; yes, they were singing, at the verge of such a crisis, of "Peace on earth." Music, the sweetest music, was just above the earth, and the message it bore was of peace, peace to be on the same earth on which we dwell, this same old earth gashed with wars and riven with storms. Yes, there it was! We must not evade it or forget it. Heaven sees so much farther, knows so much surer, and realizes so much steadier, the program for this earth, that it was not for want of sympathy the carol was sung, though the crying should follow so soon. It is all so clearly apprehended up there, and, thank God, it is so clearly told to us down here, that, however severe the trials, we know

what is coming, and that will prove that "loss has its compensation." But let us not give that angel anthem the rank of travesty by trying to content ourselves with a condition on earth not really one of peace.

Let us trace that argument for the refrain "peace on earth" a little. Let us start with Herod's "Where?" For surely that word embraces the inquiry and wonder of many today. He had indeed come to lowly Bethlehem, and but for the generous nobleness of Joseph, Herod's men would have located Him.

But instead, Joseph and Mary, His mother took the young child into Egypt, as the Holy Spirit had announced long before through the prophet Hosea: "Out of Egypt have I called my Son." Herod's death was the signal for their return into Palestine.

But what of "peace on earth"? Peace to the souls of many He has given freely. "Peace that passeth all understanding" is the gift for all that have come unto Him. But the earth? the poor war-scarred, disease-wasted, death-dealt earth? Let us not forget that though peace tarries, it was offered. Only misrepresentation, false accusation and rejection of Jesus caused Him to declare for a "sword," which He did declare for. That coming was with an offer of peace, but they called Him Beelzebub. He had offered peace, but they said, "Not this man, but Barabbas." Rightfully was He hailed as "King," yet they said, "We have no king but Cæsar." His apostles were first sent exclusively to "the lost sheep of the house of Israel," but later as he addressed the people of Jerusalem He declared, with tears on his cheeks, "I would—ye would not." Yes, peace was offered, but it was refused.

What! Then was the angel's song a mistake? Oh no, no! God's word and oath are "without repentance." "The times of the Gentiles shall be fulfilled" (Luke 21:24). In

the hand that was pierced there is firmly held for this old earth "the Golden Age" (weak wording compared with the Bible description of it!). It could not come until He came in the flesh. He must be made in the likeness of sinful flesh,—Immanuel, God with us. He was thus set forth, the God-man, and He alone *could* give this earth peace. His word has gone forth that it shall be done. Hence it must come to pass. The mystery of human sin and the consequent gleam of the sword survives. But redemption by His blood is "finished." Death is conquered. The program is proceeding. A silence lasting nearly five times longer than that from Malachi to John the Baptist has prevailed. One day the royal line will appear, from Abram, the head of the Jewish race; defended by Moses, whom Pharaoh would slay; through David; through Joash, whom wicked Athaliah would slay; to Jesus, whom Herod would slay, and "of the increase of his government and peace there shall be no end," and "He shall speak peace to the Gentiles" (Isa. 9:7; Zech. 9:10). The deviating and trying history of the Jewish people shall culminate at length in God's fulfilling of the angel song. Then, too, shall be realized the appeal of the more modern song which begins thus:

> "Let earth and heaven agree,
> Angels and men be joined,
> To celebrate with me
> The Saviour of mankind,
> To adore the all-atoning Lamb,
> And bless the sound of Jesus' name."

Rather than fear lest the definite stating of this truth might be construed as in some measure weakening or lessening our appreciation of liberty and loyalty under a modern government, let us frankly admit that modern politics cannot do better, at the best, than recognize the *Church,* the true Church. It cannot comprise the Church. It

cannot, on the whole, function through the Church. A remnant may accord liberties to the Church and may respect its mission, but there its possibility terminates. Indeed we may advance three reasons why statesmanship, unless prompted and directed by the well-defined program of the Bible, cannot accredit the influence which the Jewish people are sure to assert in the field of governmental procedure:

1. To adequately reckon with the Jew in national and international affairs we must accept Bible prophecy without distortion.

2. We must recognize the Church as a speciality of this present age and destined to be taken up by its Lord as it is now being gathered out to Him (1 Thessalonians 4: 13, 18; 2 Thessalonians 2:1; Philippians 3:20, 21 and many more).

3. We must credit the emergency which would follow the taking off the earth of the Church, leaving here at the time no people of faith, no praying mothers or fathers, and depriving the earth of that saving quantity called "the saved." (Mark the warning note in Luke 18:8.)

Now the fact of Jesus' reign from Jerusalem over the earth in some future time, strictly speaking, touches only the question of present-day government at the point of recognition, and not at the point of functioning. Further, no government among men can as a government be expected to recognize the heavenly origin and heavenly destiny of the Church. When we say that the Church must first be "caught up" before Jesus reigns, the best a government can do, again, is to admit that what is said may be so; but with us it is more than an admission—it is integral and positive truth. Therefore the present order of government misses an item of supreme importance in its calculation. For the Church "caught up," all the Chris-

tians gone, the "mystery of iniquity" here to work "unhindered," so stupendous would be the effect on the earth, that to imagine it is almost to establish the claim that the reign of Christ would be the only hope. That admitted, then the method or channel for the establishing of that reign gives promise nowhere in the universe as it does through the Jew.

Here again we appeal to the ancient covenant. Rather than protest against the establishing of the Jews in their land as a nation, it would be far less absurd for protesting writers to protest against that other miracle of the future —the "taking-up" of the Church. For the Jew there has been so much history made, but for this there is none. The materialist has no room anywhere in his methods of reasoning for this event. The statesman who follows him or who is himself a materialist has none; therefore, he may well turn this question over to the "man of the Book." He may well conclude to leave it with the Evangel if he refuses himself to accept the message of the Bible. Not being cognizant of this one event, which precedes the other oath-confirmed fact, he cannot see through the one to the other. He is left either to argue against it or to ridicule it. But to no avail! The Church now is, and the Jew now is. Go to the Bible if you would learn what and where both shall be in the future.

Of course the statesman or philosopher who rates and classifies the Church as one of many human organizations and who allows a free interchange of the use of the words "religion" and "Christianity" cannot certify to this claim. When he says "church," he may mean Buddhist or Christian, or he may mean Jewish Synagogue. In his mind there will be pictured a cathedral or a shrine or a company of people, and to him that company may be zealous for the creed of the Mormons or the Theosophists or Spiritists.

But if he would only see the Church promised by our Lord Jesus in Matthew 16:18, a "called out" people to Jesus Himself as Saviour and Lord—that which He designates as *MY* church, comprising as it does the humblest and least given to self-boasting of all men, the saved through accepting the blood of the Cross,—there, standing on the Rock on which that superlative fellowship is built, such a man could begin to realize what it means for those thus "called out" to be "called up." "The zeal of the Lord of Hosts will do this" (Isa. 9:7; 37:32; 2 Kings 19:31). Customarily in courts we classify cyclones, earth-quakes, and tidal waves as acts of Providence; but here is an event in history which is to be even more distinctly an act of Providence than any of these. For such an exceptional outcome of a people's history, Egypt is classified by the Lord as "my people"; Assyria, "the work of my hands"; but the Israelites themselves as "mine inheritance" (Isa. 19:25).

But to return, the loyal Christian—I mean the Christian loyal to the government—should be ever mindful of the crucial fact that the Church will be "caught up." If the man in politics smiles and says this is one of those theories akin to a vagary, then we have to answer him that the same Bible which for centuries foretold the history of the Jew foretells this event, which to us is imperative. Hence we look for "His glorious appearing."

If you say that you disagree with me as to the outlook for the Jew governmentally, I answer that I would not debate it with you for a minute. Neither my opinion nor yours is worth enough to warrant a discussion. If you say that you would be willing to die for an order of government now existing, I answer you, "So would I," and, what is more, so *should* I. For neither my gratitude for the safety and liberty afforded me by a good government nor

my opinion about the Jew can begin to outweigh in importance the obligation of loyalty commanded in the Bible and the mission of the Jew there so definitely and conclusively taught. They do not clash. In all these pages we are not advocating a theory; we state the reason for our faith by accepting the Word of God.

To the man who has a whole Bible and who yields to a connected study of it from start to finish, which it rightly demands, this question is not primarily one of statesmanship but of evangelism.

In an earlier chapter we have studied the Jew as the channel through which God promises to establish a holy order of government in this earth; and we have just been noting in later pages that the Jew will be gathered again to the Land of Promise, and that the land and "the city of the great King" will become exceedingly distinguished.

But is all this a process of bestowing special honors on Jews only? By no means. If we were to speak of special honors, they are the heritage of the Church, which when completed will be "caught up to meet her Lord," * later to appear with Him gloriously to reign. No, these observations rather bestow special honors upon God's well-beloved Son. The Kingdom must have the King. The King must be King of kings as well as of minor subjects. He it is Who, age after age and generation after generation, never falters or fails, bringing, bringing, bringing "peace on earth." Sure we are, too, that if the doctrine of our Lord's return be new, it cannot be Jewish; and if it be Jewish, it cannot be new. It is not nearly all told, this wonderful story of love, when we behold Him reigning there. The tribulations that precede and the authority and manifestations of glory that will follow His appearing are in them-

* For this "not a line of prophecy must first be fulfilled; not a single event need intervene."

selves stupendous. But they do not quite belong to this treatise.

To accept Jesus in His humiliation and then reject His guarantee to reign in victory on the earth, would be robbing Him of His crown. Not a few people seem afraid lest they becloud the full shining of the kindness and mercy of our Lord Jesus. It is easy to make of either of these only licensed sentimentality, rather than holy kindness and mercy unshakeable to all eternity. They sing of "the little Lord Jesus asleep on the hay" in Bethlehem's manger, but they prefer not to speak of him as saying, "Awake, O sword, against mine enemies." Some weep as they picture His countenance marred by the smiting of human hands, but what of His coming with His countenance like lightning? Ah, it is away, away in the yesterday, in Eden, that we hear the word "bruise." From that time forth men may picture Jesus as a Warrior and a Conqueror, as well as a Saviour.

"Wrath" must be admitted as another potent word applicable to Him. Not that His wrath starts as an impulse, late amid the ages, but rather that its force will be exceptionally felt when asserted in due season as "the wrath of the Lamb." "Woe," "slay," "rule"—these words, in place of the limpness of sentimental feeling regarded as kindness and love, cause His gracious qualities to stand forth so strong that to call them only giant-like (as if to lift the loads or defend the words) is to dim the estimate of the holiness of our Lord Jesus Christ. (See Joel 2:11.)

Descend He did to a manger; descend He shall to a throne. Travel He did on the back of an ass (ever since the days of Solomon a token of humiliation); travel He shall down the slopes of the atmosphere, His train the glorified. One verse in about every fifteen in the New Testament tells of it, and of these one hundred and fifty

are given after Pentecost. We do not annul His mercy because we ascribe to Him a majesty. "Lo, he cometh with clouds, and every eye shall see him, and they that pierced him."

The Messiah is Himself the sacrifice. The Saviour and the King are one. It was the mistake of some Jewish writers (a mistake that reminds us of the claim of some writers today, many of whom do not accept the Deity of Jesus) to suppose (according to Scripture) that they really must accept of two Messiahs instead of one. The humiliation and sacrifice of the "Man of sorrows," the "Child born" in Isaiah's prophecy, the fifty-third chapter, is a part of the prewritten history of the "Son who is given" in the ninth chapter: "Jehovah is our King; Jehovah is our lawgiver; he will come and save us." Indeed, this fifty-third chapter pictures Him in more than one statement "dividing the spoils with the great."

If we have a Saviour who is not a King, then we have a King who cannot save. The need for the one is as strongly asserted in the Scriptures as the need for the other. Indeed, they are perfectly joined. "Ought not the Christ to have suffered these things?" is definitely connected with "entering into his glory" and "coming in his glory." "Peace through the blood of his cross" to the individual, and "learning war no more" to the nations are both to be found in the "One Mediator." He shall appear "crowned with many diadems," but His vesture shall be "dipped in blood." When the throne comes into full view, the occupant in its midst is the Lamb. Even the Lion of the Tribe of Judah is later declared to be the Lamb. The strength of the one and the sacrifice of the other are both needed to characterize Him.

Now the Jewish people, who are set apart as the channel through which He should be born among men, are also

to be the channel through which He shall reign over the earth. The Church of Jesus Christ will escape the Great Tribulation, and will be "glorified together with him." But for Israel the ancient covenant will still abide (compare Romans 11), and though she return to the land still veiled with the dream of national distinction and safety through a kingdom founded on and by force, which Jesus did not allow, she shall attain prestige at length.

At this point during the Great Tribulation, God's word to Abram and Jacob will appeal to men as if just uttered. For the Jew is back home, but still a Jew. The Church is with her Lord. The popularity of the Jew is manifested in that the Antichrist favors him. Shortly for the Jew all changes the Antichrist proscribes all religions, even the Jewish. In the temple of God he proclaims himself as God. Contention and dissension flame forth. The armies of the nations, at the call of the Antichrist, assemble. In numbers and in equipment and skill they have never been equalled. The Holy Land and the Holy City are theirs? No, all but that! What! can the Jews prevail against such odds? They could not—but they shall. Behold! He cometh! He with His saints! He, with "a countenance like lightning" and a "two-edged sword out of his mouth"; He who gave the covenant to Abraham affirms it to these His brethren.

Armageddon is over! The Jewish remnant "look on him whom they have pierced." Zechariah describes the mourning. And now the throne, the governmental order, the ancient royal line of rule is set up on earth in Jerusalem. Our Lord Jesus Christ, who taught from Olivet, the very mountain from which the glory of Solomon's Temple departed,* Who ascended from Olivet, has set His

*To observe how, as if reluctantly, that glory departed when the government slipped from Jewish hands, read Ezekiel 9 and 10.

feet upon Olivet again, and has made Jerusalem the city of the truly Great King! The glory has returned.

O Christian, for so long the call has been "look and live." Did not Peter on the housetop see that we of the Gentiles should be welcomed in? Did not Cornelius, a Gentile, answer to a special individual appeal from on high? And to Saul of Tarsus was granted the hearing of the voice of Jesus when His face through the parted clouds appeared, brighter than the noon-day sun, that he, being saved, might be sent "far hence unto the Gentiles." Now the Jewish people who have returned to their land, when the last hope is dying and when after all the centuries of surviving they are all but exterminated—they shall "look" and "mourn." For lo, they see and receive Him, their Messiah, their Hope, Whom their people in that very land rejected and delivered up to be crucified. There, then, is the "all Israel" that shall be saved (Rom. 11:26).

With this community begins that established government which shall reach wide as the world. Vast multitudes shall accept Jesus in their hearts and welcome His reign; and yet if others then living or born later do not accept, nevertheless they will not, they dare not outwardly disturb or oppose anywhere on earth for a thousand years. This is the more glorious fulfilment of "In thee and in thy seed shall all families of the earth be blessed." Then we shall know as never before illustrated what is meant by Simeon's tribute to Jesus: "A light to lighten the Gentiles and the glory of thy people Israel." And here fits supremely the language of the 67th Psalm:

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

"That thy way may be known upon earth, thy saving health among all nations.

"Let the people praise thee, O God; let all the people praise thee.

"O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

"Let the people praise thee, O God; let all the people praise thee.

"Then shall the earth yield her increase; and God, even our own God, shall bless us.

"God shall bless us; and all the ends of the earth shall fear him."

It is just preceding this victory, too, that so many of those penalties and imprecations proclaimed in the Psalms and elsewhere have their setting. They classify positively when the dare, the defy, of the human race in sin becomes, after centuries, a challenge accepted by "The Lord of Glory"; and "though they compass about like bees" they must meet their defeat. Love has won, but it is holy love that will not allow a compromise. The Justice that was vindicated at the Cross through Love now "rules the nations with a rod of iron."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.

"Yea, all kings shall fall down before him; all nations shall serve him" (Psa. 72:7-11).

This, then, is our glorious hope concerning which the Bible record of the Jewish people affords great illumination. If, reader, you do not affirm this record, let me ask you, "What is your hope concerning stricken humanity on this earth?" Pray, do not answer by simply saying

"Utopia," "Golden Age," "Social Comity," or the latest catchword of men.

You would probably insist that your hope is based upon well settled intelligence. Do not, then, in the name of intelligence utter what may in truth be the miasma emanating from dreams and visions and illusions. If the basis of your so-called intelligence is a philosophy such, as for instance, that of Immanuel Kant, then let me remind you that it makes no definite provision for any kind of moral standard. Such a philosophy may prate of brotherhood, but its very heart is lawlessness. After the centuries of human sin and repeated failure will you be content to speak for a billion and three quarters of a million of men and women, after you have fully considered the eleven millions slain in the recent war, and simply beckon with smiles to a vain dream, withal asserting, what you or I could not possibly know without God directly revealing it, that the world is getting better and better, or, on the other hand, that the world is getting worse and worse? Let me call you to the sure Book of God. That in hand, and the Jew beside you, you will be considering as if the Bible had been radiated down from the skies this very day. That in hand, the dream born of human imagining is cast aside; no added super-Biblical visions are allowed; and in the confidence of the Eternal God you see before you an absolutely guaranteed triumph of Truth.

Ah yes, "I will rejoice over them to do them good, and I will plant them in this land assuredly" (Jer. 32:41). "It shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them" (Jer. 33:9). By such foregleams there shines across the hoary centuries again and again the promise, "In thee shall all families of the earth be blessed."

CHAPTER VIII

THE PRESENT OUTLOOK

WHILE no human foresight could reveal the impediments which may be placed across the paths over which the Jew is now trekking to his homeland; and while no claim is made in these pages that future epochal dates can be stated with exactness, and we know not what postponement of judgment God may order,—as of old upon Nineveh,—conditioned upon the people's repentance, yet there are way-marks, the significance of which no one can reasonably discount.

For centuries past Israel has been set forth in symbol as a fig tree. Now if at length the Gentile so far vacates Palestine in favor of the Jew, as to unlock and push ajar the gate of "the times of the Gentiles" in Jerusalem, and if the Jewish increase in numbers, wealth, and international recognition has of late been so noticeable as to suggest the fig tree budding; or, more remotely, if the agitation in behalf of an international league round about the Mediterranean sea—for centuries the center of the history of nations—results successfully, then opinions and comments which carry with them enough weight to impress Christendom are of such interest as to arouse wonder and at the same time provide a fund of probabilities directly related to our subject.

We therefore set forth a few of these epochal events, although we seriously think that at best few shall read them before they are eclipsed by many other events more significant, which indicates the rapid movement of this hoary

program toward its sudden maturity and completion. The Jew must get back to his own land. There is nothing to suggest that such homecoming will be of only a *small* fraction of the nation, although it is set forth as "a remnant." *

The Jew is returning therefore as a Jew. His presence there demands a temple; hence the temple must be rebuilt.†

His power and influence will be great in that city and land, until interrupted by the Abomination of Desolation. Tendencies today, in the field of finance, invention, commerce, and politics add to the Jew's power and influence amazingly.

Also, does not a calm survey of the World War compel one to include the Jew as prominently identified not only with the carrying on but with the results of the war, so far as they can at this date be noted? We say that the assassin's hand struck royalty, hence the war. Or we say that Germany's superman idea struck at treaties and commerce and the concept of liberty, hence the war.

As for the first of these two statements, it is generally agreed that it did not and could not classify as the root-reason for the war.

As for the second, we know that the bare claim could not stand alone as the reason for the war, any more than that the conceit of a grown-up boy could of itself stand as the cause of family disruption in his father's house. Rather must we recognize the significance of Emperor William's visit to Jerusalem, under the courtesy of the Turk. We

* See Daniel 9:27. The abominable Prince shall make a firm covenant with *the many* (the multitude). But more Jews are already in Palestine today, it is said, than when Jesus was born in Bethlehem.

† That bit of history which tells that Haggai gave the call, "Who is left among you that saw this house in her first glory, and how do you see it now? Is it not in your eyes in comparison of it as nothing"? (Hag. 2:3) is suggestive for the times centuries later, even passing this very day on which I write. For in that day yet to be, they shall say, "Come, let us go up (not only) to the mountain of the Lord (but also) to the *house* of the God of Jacob" (Micah 4:2).

must consider the building erected to his glory there; we must take into account the Berlin to Bagdad railway concessions. India, Mesopotamia, Persia, Egypt, Syria, and much else, must be considered. And they each and all represent lines which converge, not on Berlin or Brussels or Paris or London or Washington but, primarily and significantly, on Jerusalem.

History after it passes through the furnace crisis and becomes cold enough to view calmly, ever proves that rulers and nations do not quite realize what they are working out; but God, who uses a Cyrus and a Nebuchadnezzar for His holy purposes among men; God, who caused Pharaoh "to stand"; God, who causes the wrath of man to praise Him, does see and does overrule to the fulfilment of His covenant and the affirming of His oath.

It is so with the World War. For instance, in finance note the Jews—Lord Redding and others! In the commissary, the Jew (as seen, not in Germany alone). In crises many, the Jew! In local crises (generally accepted now, I believe), Palestine and Jerusalem! The Zionist movement! The pledge made by Mr. Balfour and affirmed in France, Italy, and America concerning the Holy Land! Britain's acquiring of the mandate over Palestine! And neighborhood acquirings!

Gifts of money, organization of commissions, reconstruction projects (already exhibiting remarkable enterprise), and the eye of each nation on the Jew, not so much as a ward of any nation as an aggregated potency drawn into shape by an invisible power of cohesion to be watched, perhaps envied and opposed—all this gives to the World War a setting of Jewish significance, until one almost wonders when reviewing it if it is not a course of study in the prophecy of Zechariah or, perhaps, a minute comment on the eleventh chapter of Paul's Epistle to the Romans!

Yesterday Turkey would not give up Palestine. Shall we say *COULD NOT?* She had for her Mohammedan millions scarce a "holy place" that begins to compare with the shrines of that land, excepting only Stamboul.

Yesterday Britain would not release Palestine from the Turks. Would the statesmen instruct us to say *COULD NOT?* Do we not remember the money we sent to help sustain the remnant of the Armenians, when great and good Gladstone would not—could not?—chastise the Turk?

Yesterday France—as in the trial of Dreyfus—revealed her national attitude as far, very far, from aggressive toward any effort which would give the Jew his land.

America? She has been located over the seas, to be sure, with plenty of room for her population to push back if the Jew should crowd her great transportation terminal, New York. With a population of one hundred million and more, America can be at ease if only five million Jews live within the reaches of her far-stretching territory.

Ah, the nations have been remiss concerning these people. But God is able to cause even a World War to glorify Himself (whatever the instrument He overrules in all), and it results in a Palestine being practically accorded to the Jew.

Here are some suggestive statements of modern origin that may well be noted: "We Jews may reasonably return to the root-principles of *RELIGION* and patriotism by the clear enunciation of which, and the clear *DISTINCTION BETWEEN* which, the emancipation of Jews in this country was won in the second part of the nineteenth century."

"There is not so much as a Jewish Pope, or supreme ecclesiastical authority."

"The religious solidarity of Israel has and seeks no constitutional machinery."

The prospectus of *The Jewish Guardian,* a recently established newspaper, shows that it is backed by ten or twelve British men of distinction, among them seven *"Sirs,"* and it declares as follows:

"In establishing *The Jewish Guardian,* we point the way back to the prophetic vision of Israel's duty as a witness to God and the moral law."

And this from the newspaper The Jerusalem *News,* started December ninth, 1919: "Help to make Jerusalem what it deserves to be, a great, wholesome center for the whole world." This paper uses the English language.

In this connection ponder the following tribute to Hebrew persistence: A New York educator says that in a school of 3,000, ninety per cent of whom are Jews, if one is found given to petty theft or other minor criminal tendency he is suspended for the rest of the year and told that if he gets work and brings a good record for the intervening time he may re-enter the school the next year. A Gentile boy would scarcely return to school. He would be too glad to escape the task. He would become a wage earner and forfeit the schooling. Not so the Jew. He will be back. He understands that for commercial advantage, a high school course is of great value. Perhaps Arnold White in his *"Modern Jew"* wrote correctly when he declared, "If all careers in the Russian Empire were thrown open to the Russian Jew not a decade would go by before the whole Russian administration, from Port Arthur to Eydtruhnen and from Archangel to Yalta, must pass into Hebraic hands."

It has become an accepted and established fact that Zion or Palestine is to become a place which the Jews may develop as their homeland. The great need now is to find resources with which to rebuild the Holy Land. If the Jews will avail themselves of this great opportunity

and put forth heroic efforts, the leaders will be confident of success. This was virtually expressed by Mr. Balfour at the World Zionist Conference held in London last July. He said in part, "the problem presents difficulties . . . . which I should regard as overwhelming. But what are the requisites of such development in Palestine? What are the two necessities? One is skill. The other capital. *And I am perfectly convinced that when you are talking of the Jews you will find both these requisites.* We are embarked on a great adventure and I say 'we' advisedly. I mean on one side the Jewish people and on the other side, the Mandatory Power for Palestine. We are partners in this great enterprise. If we fail, you cannot succeed. If you fail, we cannot succeed. But I feel sure we shall not fail you and that you will not fail us." Thus Mr. Balfour has thrown a challenge to the Jewish people.

Or, from another source: "The most helpful and constructive step that the English government has taken toward furthering the cause of the Jewish homeland in Palestine was the appointment of Sir Herbert Samuel, a Jew, as High Commissioner over Palestine. This caused the Jews everywhere to rejoice greatly. On the 30th day of June, Sir Herbert Samuel arrived in Jaffa. There was a gala day in all Judea. He was given a kingly reception. Because Sir Samuel is a descendant of Rabbi Saul Wohl, who is known to have been king of Poland for one day, the Jews presented him with a Book of Psalms with Rabbi Wohl's hand-written comments on its pages.

"The Rabbis of Jerusalem considered the day of Sir Herbert Samuel's arrival a great holiday and forbade the Jews to repeat the usual daily penitent prayers. On the following Saturday, prayers were made for Sir Samuel in every synagogue, and he himself joined the Jews in their prayers in the greatest synagogue in Jerusalem. They

called him up for the reading of the scroll. It is the Jewish custom to divide the Sabbatical portion into eight sections. For the reading of each of these sections a different man is called. The most honorable section, however, is the last one, to which is added a portion from the prophets. Sir Samuel was called for the last one and he read the prophetic portion, which was on that Sabbath, Isaiah 40.

"Can any one imagine how thrilled was the Jewish heart while listening to the words, 'Comfort ye, comfort ye, my people . . . . cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins,' etc.? An eye witness described Sir Samuel's attitude while reading that prophecy; his voice quivered with excitement; the earnest and sincere tone of his utterances, and the pathos with which he read those wonderful sentences struck the hearts of the listeners like an electric current and caused the eyes to flow with unrestrained tears. Jerusalem wept for joy.

"After the scroll was returned to the ark, the Chief Rabbi addressed the High Commissioner in pure Hebrew and blessed him in the name of Jerusalem, in the name of the Jews of Palestine, and in the name of the Jews all over the world. 'Thou second Nehemiah,' said the Rabbi, 'Thy hands have begun to build the land of Israel and thy hands shall also accomplish it.'

"While the appointment of Sir Samuel as High Commissioner brought to the Jews gladness of heart, it brought terror to the Arabs. In one of their papers an article was published agitating against this great condescension of Great Britain. It says in part, 'It was determined that the second Jewish Nehemiah (meaning Sir Samuel) should come to Jerusalem to restore the Kingdom to the Jews. The power that England has given him is much more important and greater than that which Artaxerxes, the Persian, gave to

the first Nehemiah. Herbert Samuel will not go into Jerusalem riding upon an ass, the way Nehemiah did; he will not go into the Holy City in the dark with a few wanderers; and he will not be initiated as Nehemiah was by the denunciation of a certain Geshem, the Arabian, or Sanballat, whom the king favored with a reply that he had already given orders to stop the Jewish work. No, Sir Samuel, the Jew, will arrive in Jerusalem with music and dancing. Even the Christian patriarch and the Musselman Mufti will receive him with open arms. He will rule with pride and with clearness and all will be compelled to obey him. King George is not like Artaxerxes. When he will receive protests from any Arabian Geshems or Sanballats, he will not answer as the Persian did, but he will say, 'We have selected Herbert Samuel as the automatic ruler of Palestine and he must remain in his power!'" The antagonism of the Roman Catholic is more subtle than this.

The following, also, is gleaned from the magazine "*The Chosen People*" (New York): "Great precaution is being taken both by Zionists as well as by the local government in Jerusalem not to admit a large immigration of Jews at the present. Some of the more important features of the new immigration ordinance issued by Sir Herbert Samuel, British High Commissioner of Palestine, are as follows: 'Both at the ports and the land frontiers, the entry of immigrants is to be strictly controlled. No one without a passport in his possession will be able to enter Palestine. The person entering must show that he is in a position to support himself and his family entering with him. The immigrant will be subject to a thorough medical inspection, so that unfit persons will be excluded. No mental deficients will be admitted. Those that are refused entrance will be returned to the country from which they

started. Every immigrant that enters Palestine for the purpose of residing there will have to register at the Police Office, and give full particulars concerning his stay in the country, family and nationality. Such registration must be made within fifteen days after arrival in the country. Failure to register in due time makes a person liable to deportation as well as other penalties. Exceptions will be made in the case of a traveler, if he is not to stay in Palestine longer than three months. The authorities have the right to deport any immigrant at any time even after he has obtained admission and has been granted residence in the country, if in the judgment of the authorities the immigrant is not a desirable person.' "

Are we not driven to ask why amid the crowded shift of scenes during these recent years the Jew emerges so into prominence? When the public attention is focused upon the Belgian we simply point to that strip of country bordering against Holland; but when on the Jew, we swing our finger to every point of the compass and talk about the whole earth. When other nations are in the public eye we consider the Congress, the Parliament, or the Chamber; but when the Jews are in question we consider *them.* We sift a situation in other nations by a reference to the franchise; but as to the Jews, their vote and their prominence have no direct traceable relation. If they are but fifteen millions of people on an earth whose population is a billion and three quarters of a million, and are found in all countries, nevertheless, it is only an occasional incident that can connect their influence with their vote, which also is a privilege often arbitrarily denied them. Yet their influence is tremendous. If we say that commercial skill has brought them to the front, then in the face of the obstacles they encounter it must be a miracle. And if a miracle, then skill does not truly account for the fact. Why in medicine,

music, art, discovery, law, statesmanship does the Jew in later times so distinguish himself? It is a distinction clear beyond the rank of the rudimentary. It is influential, often way-blazing.

That word "Why?" must stand over against the baffling persecutions and hatred of centuries before we begin to realize the force of the question. It must stand over against the sneer and the sarcasm of the present day as well.

Let us answer it—the Jew is doing the impossible. He is doing the humanly *not* possible. Can we consult any source where we can gain a fair explanation of this, or shall we say that the times are full of wonders, and let it go at that? There is an explanation—"The Last times!" No use to draw back with a shudder; there is enough in that expression to make the heart of a Christian sing for joy. The same Holy Bible that tells of the origin of this people declares the abundant prosperity to come through them. What will the man of present-day commercial enthusiasm say of this: "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord" (Jer. 32:43, 44).

"Thus saith Jehovah, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine. They shall come after thee, in chains shall they come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none

else . . . . In the Lord shall all the seed of Israel be justified" (Isa. 45:14, 25).

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side . . . . the forces of the Gentiles shall come unto thee" (Isa. 60:4, 5).

"The sons of strangers shall build up thy walls, and their kings shall minister unto thee" (Isa. 60:10).

"All they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Jehovah, The Zion of the Holy One of Israel" (Isa. 60:14).

"Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. 27:6).

When we realize that three hundred years ago the population of Jews had become reduced to a scant two million souls, and that today it is more than seven times that; and when we realize that though a great majority are downtrodden and poor today, and yet that in all departments of discovery, intellectual attainment, government, and finance they are representative and among those at the front, we are constrained to seek an answer which will explain such phenomena. And we answer, "The Last Times"—times which have already extended through centuries, but the termination of which cannot always be delayed: "For the Lord will execute his word upon the earth, finishing it and cutting it short" (Rom. 9:28, R. V.).

CHAPTER IX

EVANGELIZING THE JEW

REGARDLESS of the number of Jews on earth and notwithstanding their blindness and hardness of heart in the presence of Calvary's appeal, there are Gentiles who do not find themselves urged by any considerable conviction to evangelize them, even though these Gentiles profess that they themselves are *"SAVED BY GRACE."* With these are other Christian Gentiles who practically assert that the day for the appeal to the Jews is temporarily gone by, and that it does not consist with accurate Christian obligation to offer urgently eternal life to the Jew.

On the other hand, there are Gentile Christians who urge that the presentation of the Gospel to the Jew is the Christian's imperative duty as a witness and soul-winner, and that in so doing special grace is received by the person witnessing, and that the results prove a valuable asset to the Christian communion. It will be sufficient for us to consider a few plain facts which may properly answer the question, What is the Christian's present-day duty in behalf of the evangelization of Israel?

On the very face of it, the answer to the question must be measurably affected by the fact that fifteen million souls of men in the blindness and hardness of sin are in the presence of Christian people, whose field is encompassed by nothing less than the word "whosoever." If they were black men or yellow, if they bowed down before visible idols or wielded a fetish, then surely we *MUST* tell

them of the only one, living, personal Saviour. But they are Jews! Fifteen millions of souls classed or massed together and confessedly lost are reason enough for the casting away of the last fraction of scorn or of indifference. They perish; we are saved.

But the burden of the message of this book has to do with the Jew as a Jew. There is a separateness and an exclusiveness which must be reckoned with. Affirmed by its repeated use for ages of time is the expression "Jew and Gentile."

There is the statement of Jesus concerning His own who received Him not: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Are they not then as those counted out? We think not. Let the distinction between the Jews nationally and a Jew individually be kept in mind. Now, the significance of this statement about the kingdom must be temporary. Indeed it is at this point that the great mystery so long "hidden in God"—the Church—appears. We have seen that when the Jews rejected the offered kingdom, then the Church, as a departure, was promised. After that (temporarily) no disciple was to proclaim Jesus the Messiah (Matt. 16:20), but rather "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21).

Thus instead of upon His Messiahship the emphasis was now placed upon His program of redemption by blood. Isaiah fifty-three comes into prominence, instead of Isaiah nine or eleven; it is now sacrifice; reigning comes later. Now is introduced the program which gives Gentiles the precedence so explicitly stated in Romans eleven, but this

precedence is temporary, as that chapter, together with so many others in the New Testament and in the Old, makes clear. If we take into consideration the teaching of Romans 11:31, "That through your (Gentile) *MERCY* they [the people of Israel] may obtain *MERCY*," we are in the presence of a plea for present exercise of evangelistic mercy towards the Jew.

Therefore, in the second place, the setting aside of the Jew nationally does not set aside the call for zeal in behalf of the salvation of Jewish souls. This eleventh of Romans swiftly condemns Gentile unbelief, Gentile boasting, and Gentile high-mindedness—now must history add Gentile mercilessness? Are we not forced to admit that if we do not resolutely seek the salvation of Jewish souls it is because we lack in mercy? Certainly there is no such lack with God.

When Paul writes, "If by any means . . . . I might save some" (some Jews of course, as the context makes plain—Rom. 11:14), it is not until he has emphasized the fact that he himself is a saved Israelite (verse 1). And he would provoke the Roman Christians to emulation to accomplish just this. Why should not the present-day Christian adopt that expression as his own, "If by any means I might save some?"

The Church age (our present age) is fully on when he writes "at this present time *ALSO* there is a remnant according to the election of grace" (verse 5). Nor can we excuse ourselves (we of Gentile blood) by contending that because Paul was an Israelite he would of course so urge interest in the Jew. These are the words of the Holy Spirit. Moreover few of us, if any, would be willing to admit that a saved Jew should be more merciful than a saved Gentile. *And it is a question of mercy.* Really the intervening cen-

turies do not establish that the Gentiles are themselves remarkably receptive of the Gospel!

If, after the Church Age was fully on, Paul at Antioch offered the Gospel to the Jews first, as under similar conditions he did at Jerusalem and at Corinth and at Rome, then we are not surprised to read in his Epistle to the Romans (which is not one of his earliest Epistles) "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation . . . . *TO THE JEW FIRST.*" This latter clause would be utterly without meaning unless the program adopted in those four cities had been accepted as the inspired one up to the time of the writing of this Epistle.

Admitting that the latest Epistles make no mention of this distinction, yet this is my claim, namely, that the Gospel of the Grace of God is for Gentile and Jewish individuals without essentially a shadow of distinguishing, but that the Jew personally is at a disadvantage, even in free America and Great Britain today. Born and brought up without the knowledge of the Gospel and with a great fund of misrepresentation of Jesus Christ, and (in such large numbers) reading the Targums, and the Mishna, the Gamara and Talmud, but not the Old Testament, he is in darkness, a darkness quite comparable to that of the Buddhist or the Confucian; but, being a Jew, even when compared with these, he is neglected. The Mishna, for instance, is a compilation of the oral traditions of the Rabbins, made in the second century A. D. Included in it are the very traditions our Lord condemned.

Remember, we are not to execute judgment, we are witnesses! We must picture such as from early childhood missing the privilege of knowing the truth as if they had been born where it could not be known. Great zeal is rightly manifested in taking the Gospel to the Buddhist

and the Confucian, but cold indifference is the portion of the Jew. Nationally, their blindness and hardness of heart are the result of sin and are therefore essentially real; but the individual Jew should receive from us a direct offer of salvation, as well as the knowledge of the way of salvation. And if we cross the oceans to give the Gospel to the Buddhist and the Confucian, we should specifically give the witness to the Jew in America and elsewhere. If we are driven to conclude that after the Gospel was offered to the Jew first, and that repeatedly, and after the transition period had closed, the great effort was then to be put forth on behalf of the Gentiles, even then by no method due to the action of Christian mercy can we justify the widespread and persistent apathy toward Jewish souls.

But I will not tarry to argue with the Christian as to whether the stress upon the word *"first"* in the verse that concludes the exaltation of the power of the Gospel with the words "to the Jew first" (Rom. 1:16) was removed after the Church had become thoroughly established. If you quote "we turn to the Gentiles" then I quote "that through Thy mercy they (the Jews) may obtain mercy" (Rom. 11:31). Thus if you say "turn" I say "mercy," and I remind you that the early church was proceeding to establish confidence in the receiving of Gentiles who accepted the shed blood of Christ, but we must proceed as Gentiles in our day to establish confidence concerning the duty of the Church toward the Jew also. It but stands as evidence of how far we have slipped from the original program which declares, "I am debtor both to the Jew and to the Greek."

Nor is this working at cross purposes with God, for His governmental order with a people or with peoples is His sovereign affair; but our privilege and duty as finite men is quite another matter. I repeat, we do not belong here in the place of judgment; our place in the court-room of

human affairs is in the witness-box. It is ours not to initiate or to direct but to obey.

Were we to hunt for scripture that would seem to be the opposite pole from Paul's plea for mercy toward the *Jew*, we might find "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). But what have we here? Surely this scripture no less emphasizes the evangelizing of the Jew than the Greek. No less is the emphasis upon the Jew than upon the bond or the free man, and few if any Christians would care to distinguish between the sexes when weighing their obligations as soul winners—"neither male nor female." This scripture admits of that as readily as it admits of discrimination *against* the Jew.

We conclude that though nationally the Jew is set aside to this day, yet to Jews as individual sinners the Gospel of salvation through the blood of the Cross should be preached, and that in no manner of secondary classifying. In no sense would this Judaize the Church. Great was the insistence that the early church should not be Judaized, as evidenced in the Epistle to the Galatians; shall we now fall into the snare of Gentilizing it? Rather it must be our Lord's own "Ecclesia"—called out ones—which cannot mean that they who are thus called out are assistant judges pronouncing now upon the national waywardness of the Jews.

Evidence of a cleavage between the early church and the later church on the question of evangelizing the Jew is painfully apparent. The conviction then and the conviction now are decidedly dissimilar. Between the declaration that the Gospel is the power of God unto Salvation to the Jew first, and that the Jew is temporarily cast aside and therefore should not be evangelized is a chasm too wide

to be bridged by a mere reference to the passing away of a few centuries of time. The one makes for definite action, springing from conviction of duty; the other produces indecision and inaction.

Between offering the Gospel to the Jew first at Jerusalem, Antioch, Corinth, and Rome and the withholding of the Gospel from the Jew first and last in almost utter mercilessness, is a chasm of difference which can only be accounted for by the confusing of God's dealings with Israel as a nation and His dealings with Israelites as souls.

Yesterday it was a Church made up of Jews and proselytes, made one by the Holy Spirit. Today it is a host of organizations in which month in and month out the Jew is not only unsought in service but unmentioned in prayer. Yet he is all about us, not knowing (in large numbers) the Law, the Prophets, or the Psalms. How could he know the Gospel? Indeed a reasonable supply of the New Testament in the language of the ancient Jew is of recent times. Is it not certain that, were it not for culpable prejudice and negligence, the sole consideration that some who are designated Jews are the children of Gentile and Jewish intermarriage would clear the way completely for a zealous effort in behalf of the evangelizing of the Jew, lest through negligence we might miss one?

But if the Jew as a nation is hated by the nations and if he is set aside nationally, there yet remains the fact that a Christian's love for the souls of men is quite independent of nationality. Onesimus, a slave, or Barnabas, a business-like Jew, would call equally for his love. Both are souls.

The efforts to evangelize the Jews have on the whole been so feeble during nearly two thousand years of opportunity that it is not possible to intelligently decide whether it is a specially difficult task from the standpoint of visible results or not. But admitting the common esti-

mate of it and crediting all that is claimed as to the defiant attitude of the Jew, or as to his hardness of heart or prejudice, or further as to the presence of false profession, unless we violate our faith or our good judgment, or both, we must fully accredit those saved Jews who have established such enviable records for fidelity.

With them the decision to accept Christ was made with opposition, ostracism, and disinheritance staring them in the face. They must brave the scorn, to despising, of family relatives. Not a few must surmount the scorn and derision of professed Gentile Christians. They must overlook murderous persecutions directed against them and their kindred. Yet their witness is not only clear, but, be it said, it excels in Scriptural assurance. They are zealous soul-winners, often braving the conflict to "save some" among their own nation. Indeed the strength of their Christian living and witness reminds us of that Tarsian hero, that saint who was a Hebrew of the Hebrews, whose lively zeal made him willing to be "anathema" for the Jews, after Jesus apprehended him.

What if the Jew in the United States numbered ninety-five million and the Gentile fifteen million souls, would not you, a Gentile Christian, urge the evangelization of this throng? Would not the magnitude of the number assist in arousing your zeal? Could you then plead (or would you?) to defer the urgency of mercy until the times of the Gentiles should be fulfilled? Ah! To match the zeal of the early church under such conditions, New York, Chicago, San Francisco, and our other cities would behold you actually willing to consign yourself to a living martyrdom with the merciful Gospel message upon your trembling lips. The want of a more thorough knowledge of the Old Testament Scriptures and the want of living up to the grace offered in the New accounts for much of the heartless

plea that we be released from the mission to the Jew because he has so grievously sinned and it is hard to reach and claim him as an outright convert to Jesus Christ.

If God must break a sunburst of mercy through the thick cloud of resentment against Israel in the days of Elijah by arraying before him a company seven thousand strong, all reliable, when he thought that all had failed but himself, what might He show to us if we argue for our own heartless excusing all in the name of free *GRACE?* Look at that scene: Elijah says, "Lord, they have killed thy prophets (murder, and murder of the best of men), and have digged down thine altars" (work, and work directed against sacred altars, Jehovah's altars). Is this all? Surely it is enough. But no; they would murder Elijah also. He himself is marked for the slaughter. Thus marked, he cries, *"I AM LEFT ALONE."*

But God says, "No, no, Elijah." There are six thousand nine hundred and ninety-nine more. And that would be Gideon's army multiplied by twenty in number.

It is upon this experience of Elijah that the Holy Spirit through Paul announces the words, "Even so then *AT THIS PRESENT TIME* there is a remnant according to the election of grace" (Rom. 11:5). Now, if when sin did abound grace did much more abound, how many thousand by comparison of Israel's multitude should we see won to Christ today? No man today, no godly man, is ready to make the claim Elijah made that day. All would admit that at least a few thousand Jews who have accepted Christ are living among the nations. Elijah lived under the Law, but we under Grace. Think of the figures that should be added, if we compare grace with law, and behold our privilege!

How a person with a Bible in his hands can advocate missions to the Mexicans, missions to the South Americans,

missions to the Alaskans, and to Asiatics, Africans, and to the benighted among the isles of the sea, and neglect or oppose missions to the Jews challenges reasonable consideration. In the Bible you do not find specific mention of Mexicans, South Americans, Alaskans, Asiatics, Africans. But Jews, Israelites, Hebrews—these practically fill the directory of the Old Testament population directly dealt with, and in the New they are so frequently mentioned that the Bible student has to be exact to prove when the full-orbed day of the Christian Church appears. At the very least they should be accorded an equal interest with the others. They must be reckoned souls.

There is a further consideration which must startle the conscience of the Christian confessor and arouse him to the weight and force of his duty to Israel. It is this: these are God's chosen people, though disobedient. There is a special sense in which His eye is upon them. But His eye is also specially upon His beloved Son, our Lord. The price paid in redemption never escapes that gaze, nor is it for one moment forgotten. If one Jew through that redemption has been saved, then if we are in full sympathy with that, if redemption has reached our hearts, how could we act as if Calvary's plea had a parenthesis? "Christ died for all!"

And special reward appears to be associated with specific interest in the gospelizing of the Jew. A missionary to the Jews with several years of experience to her credit tells how promptly upon her decision to undertake the work a special joy and assurance filled her soul. After the wear of years of work she appears exceptionally cheerful and hopeful. Surely "God hath not cast off His people whom He foreknew." Grace claims a remnant today. The question is, How many may share the honors and the rewards of being the channel of this grace to those whom Jesus came calling them "his own." Great and good must be the classification

accorded through all to the Gospel missions for the evangelization of the Jew.

There is more, much more. When the *orthodox, well-trained* Jew becomes a Christian his knowledge of the Old Testament Scriptures carries with it a savor of definiteness and actuality (a kind of native kindredness which is assuring, as well as a kind of native assuredness which establishes), so that we have but to imagine a great enough number of such to picture to ourselves the utter absence of destructive higher criticism in the field of Christian teaching. The saved Jew treats Abraham and Moses with reverence, whereas often the Gentile confessor, drifted afar with the sense of distance, views them with suspicion. To evangelize the Jew is to strengthen the Gentile Christian.*

* Surely every reverent student of the Bible must find himself compelled to face the fact that, in addition to the difficulties which we have already considered, there is this cruel and assumptious influence of destructive criticism standing in the way of every effort to evangelize the Jew.

As the late Dr. Adolph Saphir has said, "The two outstanding errors of modern Judaism are these: They have perverted and made of none effect the Word of God by their traditions, which they have exalted to an almost higher place than the Scriptures; and secondly, being ignorant of the righteousness of God, they set about seeking to establish their own righteousness.

"Now these are also the two outstanding errors of Christendom. There is a Christian as well as a Jewish Talmud. Christendom also, since it lost the understanding of Scripture, has departed from the simplicity of the Gospel and has substituted for it a system of salvation by works, which is not different from Rabbinism."

CHAPTER X

AN APPEAL TO THE JEWISH PEOPLE

IN this book I have briefly set forth the testimony of the ancient Jewish Scriptures—the Law, the Prophets, and the Psalms—concerning the Israelitish people. I have not introduced the traditions of men (so changeable and uncertain), but I have rather presented here the "oracles of God." It has been my aim to declare what the God of Abraham, Isaac, and Jacob has said, being assured that such a message is not only tested by the passing of the centuries but that it is proved also the most modern and up-to-date presentation of settled fact.

"My heart's desire and prayer to God for Israel is that they might be saved." The "Holy Temple" has indeed been destroyed, the "Holy City" has indeed been "trodden down of the Gentiles," the "Holy Land" has been desolated. But that such must needs come to pass is clearly accounted for in the ancient Scriptures. Men's traditions do not and can not account for these things; but God, who knows the end from the beginning, does in His Word make plain the interpretation of them.

And now, since "God has made of one blood all men to dwell upon the face of the whole earth," let me appeal to those who have for so many generations been taught to call Abraham "father." My friend, I am a follower of that "Son of man," who was born of a Jewish mother, and whose history has not been hid in a corner. I ask you to consider this: Why do the New Testament Scriptures begin thus: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"?

Do you not, if an orthodox Jew, look for the Messiah by this true line? If another, this very day, were to lay claim to the Messiahship, and you were interested in him, can you produce the chronologial records by which to check his claim? Are those records not destroyed? But the New Testament Scriptures have them. Will you not seek to look into these records, to find whether these things be so? For by the sure revelation from God, given here, you may do one of four things:

1. You may die in your sins, in spite of celebrating ancient ceremonials, which have no sacrifice with *"THE BLOOD,"* and be lost in hell. For where is the blood that you must have for atonement? At the time of the Passover in Egypt, for instance, there was not only the eating of the meal (as you must know), but there was also the sprinkled blood, as it is recorded: "When I see the *BLOOD* I will pass over you" (Ex. 12). Where is your sacrifice? Where is the shed blood?

2. You may heed my appeal in so far as it attracts you to study about the Messiah, and He may come again in your lifetime; but you, left then on this earth in the midst of the tribulation described by Zechariah and other prophets, may die after accepting Him—die as a martyr for His name, saved only by his most precious blood already shed on Calvary, and then be glorified with Him.

3. You may pass through the desolations of the great tribulation, and after some seven years of that agony catch the look in the eye of Him who died on Calvary, as He appears "the second time," the very One who was "wounded in the house of his friends," and then "mourn because of him," and accept Him.

4. Or, you may now see Him by faith who has given His life in sacrifice for you, turning the judgment seat into the mercy seat, your true Passover, whose blood is your

atonement, and be saved. And then, looking down from the heights with Him and all the saints, you will behold Him vindicate the ancient covenant, and reign on the throne of David over the whole earth. The "merits of the fathers" are, at best, the merits of sinners like ourselves.* They are as empty as a fading shadow. "Choose you this day."

We mention now something which only the authority of God could justify. May it be to His glory. Financially the effort is valuable. For example, the well-trained Jew who has become a Christian needs no extra coaching on beneficence. No pamphlets on tithing need be sent to him. Like the saved Jewish merchant I met, you may find him considering how he might live on the tenth and devote the nine-tenths to the Gospel.

And, moreover, what if the Jew to whom we present the Gospel today, though he does not accept the atoning blood of Jesus Christ yet retains in his memory the witness we give should thus become so far instructed that at the visible coming again of our Lord Jesus Christ he should so remember the Gospel he heard from us that then, because of it, he classifies among the foremost of those in a "nation born in a day"—in that "all Israel saved"? To look down upon such, and especially to have it include a few thousand such, how it would then befit a joint-heir with Jesus Christ! The wisdom of a keenly zealous parent influencing his children so that after he has departed to be with Christ the children will on earth be true to Him, would barely excel this. If after we of the Church have been "caught up" our witness in mercy to the Jew results in his fuller readiness and better

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* From a Jewish Rabbi: "The only place on earth where the Jew dare shed the blood of sacrifice in accordance with Deuteronomy 12, and Leviticus 17 has been desecrated. Thus we turn to the Talmud [*THE TRADITIONS OF MEN*] and rest in its instructions and trust in the mercy of God and the merits of the fathers." How hopeless! How presumptuous! But accepting Jesus, the Messiah, you have His blood and His sacrifice fulfilling all types, "once for all."

equipment to glorify Jesus on the earth—that, mind you, would be profitable, even if all that had been done for him had not been so previously grasped by him as to have resulted in his actual receiving of Christ Jesus. If Christ should come today our Christian witnessing to the Jew may bear fruit to his glory tomorrow.

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